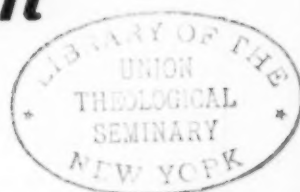


# *The* CHRISTIAN CENTURY

*A Journal of Religion*

---



The Praying Strike

By Helen G. Murray

The Anti-Saloon League

*An Editorial*

All Is *Not* Right With the World

By Rufus M. Jones

Unemployment Insurance

An Editorial

---

Fifteen Cents a Copy — Dec. 17, 1930 — Four Dollars a Year

DEC 17 1930

# The CHRISTIAN CENTURY

December 17, 1930

CHARLES CLAYTON MORRISON, *Editor*  
PAUL HUTCHINSON, *Managing Editor*  
WINFRED ERNEST GARRISON, *Literary Editor*

## Contributing Editors

HERBERT L. WILLETT      REINHOLD NIEBUHR  
LYNN HAROLD HOUGH      THOMAS CURTIS CLARK  
ALVA W. TAYLOR      JOSEPH FORT NEWTON  
FRED EASTMAN

## Staff Correspondents

EDWARD SHILLITO      JOHN RAY EWERS  
EDMUND B. CHAFFEE      EREST THOMAS  
GEORGE B. WINTON      CHARLES T. HOLMAN  
JOSEPH MYER      EDGAR DEWITT JONES  
EDWARD LAIRD MILLS      E. TALLMADGE ROOT  
WILLIAM S. ABERNETHY      A. A. HEIST  
WILLIAM P. LEMON      FRANCIS P. MILLER  
P. O. PHILIP      JOSEPH MARTIN DAWSON  
T. T. BRUMBAUGH      HUGH J. WILLIAMS  
JAMES A. GEISSINGER      JOHN R. SCOTTFORD  
BRUCE S. WRIGHT      MARCUS A. SPENCER  
HAROLD E. FEY      VERNON NASH

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Reader's Guide to Periodical Literature generally found in the larger public libraries.

## Contents

### Editorial

Editorial Paragraphs .....	1547
The Anti-Saloon League .....	1550
Unemployment Insurance .....	1553
Safed the Sage: The Footstep on the Stair .....	1554
Verse .....	1555

### Contributed Articles

All Is Not Right with the World, by Rufus M. Jones .....	1556
Christmas Eve, 1917, by O. H. Ludmann .....	1557
The Praying Strike, by Helen G. Murray .....	1559
Perpetual Prosperity by Amputation, by Oscar Ameringer .....	1561

### Books Reviewed

Why Rome? by Selden Peabody Delany .....	1562
The International Aspect of the Missionary Movement in China, by Chao-Kwang Wu .....	1563
Books in Brief .....	1563

### A Communication

Why Religion Cannot Recapture the Campus .....	1564
--	------

### Correspondence .....

### News of the Christian World

British Table Talk .....	1567
Home Missions Seeks a New Way .....	1568
Special Correspondence from Scotland .....	1570
Special Correspondence from the Southwest .....	1571
Special Correspondence from Cleveland .....	1572
Special Correspondence from Pittsburgh .....	1574

## The Office Notebook

This happened: A minister subscriber took the announcement of the forthcoming series on "What's Coming in Religion?" to eight of the leading men of his parish. They were intelligent, well educated men, as much awake to what is going on in the world as any similar group might be expected to be. The minister tested them out on the 48 names announced.

Seven of the 8 had heard of H. G. Wells; 6 had heard of E. Stanley Jones; 4 of John R. Mott; 3 of Francis J. McConnell; 3 of Upton Sinclair; 2 of Arthur Compton, Sherwood Eddy, Dorothy Canfield Fisher, Glenn Frank; 1 of Toyohiko Kagawa, Von Ogden Vogt, Ernest Fremont Tittle, J. Middleton Murry, W. Russell Bowie, Robert M. Hutchins, Zona Gale. Thirty-two of the 48 names meant nothing whatever to this group!

Various morals might be drawn from such an incident. If, here and there, a minister wonders why his congregation seems so slow to comprehend what he is driving at, he may find part—and a large part—of the answer in the fact that so few of his hearers have any background of contemporary reading against which to measure his words.

Perhaps it is a growing comprehension of this handicap imposed upon an intelligent ministry by an uninformed laity that is partially responsible for the remarkable influx of new lay subscriptions to The Christian Century. After the rush of the holiday season is over we will try to make proper acknowledgment to our readers. At present we have only this space in which to say that the number of subscriptions received on Monday, December 7, broke all records in this office.

Many readers, after learning of "The Praying Strike" Miss Murray tells about in this issue, will want to know how relief supplies may be sent to these strikers. Miss Matilda Lindsay, 609 Loyal street, Danville, Va., is the person who looks after the proper distribution of clothing, food, or money.

## Contributors to This Issue

RUFUS M. JONES, professor of philosophy at Haverford college; world-known writer on mysticism in religion; president of the newly formed Association for Christian Cooperation.

O. H. LUDMANN, now a resident of Chicago; served during the war on the German side; later, as a result of the peace treaty, served in the French army.

HELEN G. MURRAY, now a member of the staff of the social relations department of the Congregational educational society; formerly a Methodist worker in Mexico and other Latin countries.

OSCAR AMERINGER, editor of the Illinois Miner and veteran independent labor leader.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, DECEMBER 17, 1930

NUMBER 51

## EDITORIAL

THE LAHORE Rotary club, including fifty of the leading professional and government men of that city, has addressed to the home secretary of the Punjab government a protest against the type of American films being shown in India. "It is

### Now India Protests American Films

the considered opinion of our members," so reads the document, "that the time has come when the government should be moved to take drastic action against the . . . cinemas concerned. . . . We would respectfully ask that the government enforce the laws of censorship and insist that the films be censored locally and when . . . a protest is lodged, that the film in question be closed down immediately. . . ." The club further requests that a censorship of the public posters be exercised. The government has promised its support of the Rotary club's protest. A vigilance association in which most of Lahore's Christian bodies are cooperating with organizations represented by Hindus, Moslems, and Sikhs has also come into existence to push the same reform. Mr. Waldo H. Heinrichs of the Lahore Y. M. C. A. who forwards to us a copy of this protest adds the pertinent comment that it is a waste to put money into uplift organizations when the work of those organizations is to be counteracted by the type of films which American producers send to India. The Rotary clubs of America would do well to follow the example of their brothers in India.

### The Federal Council Marks Time

WHEN in doubt, do nothing. Old advice, and generally sound. Apparently the Federal council of churches felt it to be sound advice for its present situation. So the executive committee of that body held its annual session in Washington during the first week in December, listened to a number of more or less routine speeches, passed a number of more or less routine resolutions, and adjourned. The term "routine" is employed as meaning that the speeches and the resolutions dealt with the topics

that have become familiar on Federal council programs, and said practically nothing that this body has not heard and endorsed before. The council, in other words, marked time. The big question which confronted it could not be answered, and until it was answered there seemed little value in trying to raise or answer minor problems. This big question is, of course, the council's own leadership. Dr. Charles S. Macfarland had come to the end of his years of service as general secretary, and was retired at the Washington meeting with an emeritus title. Who was to take his place? Rumor had it that the hopes of the committee charged with the selection were centered on Dr. Robert E. Speer. When Dr. Speer finally refused to consider leaving his post as secretary of the Presbyterian foreign board, there were no alternative nominations to be proposed. The executive committee accordingly left Washington without having accomplished the one thing it most desired to do. And until this vacancy in the general secretaryship is filled it is likely that there will be little beyond routine activity on the part of the council. But the nominating committee is justified in refusing to be stampeded into action. When the election comes, it should place at the head of the council a man who can command the faith and the following of every denomination represented in its membership.

### The Home Missions Council Looks Ahead

IN striking contrast with the routine nature of the Federal council meeting was the annual meeting of the North American home missions council, held in the same city and at the same time. Home mission workers are as far from unity on the various phases of their programs as are the denominations within the Federal council. But they showed at Washington an enheartening readiness to consider the actualities of the situation, and there were many evidences of a desire to undertake daring advance movements. From the time when Dr. Edmund deS. Brunner, director of the town and country surveys of the Institute of social and religious research, told



the convention that recent attacks on the policy of supporting competing churches have been justified and that every denomination has been guilty of such practices, the home mission workers were launched into realms of vigorous debate. At the start, such statements as those by Dr. Brunner aroused a natural resentment. But before the convention was over their factual basis was generally acknowledged and the attention of the conference was centered on plans for bringing the abuses of past home mission policy to an end. When the home missions council was formed there were many fears lest it prove to be nothing more than an association of board executives and their subordinates, principally devoted to the allied arts of mutual back-scratching and back-slapping. It is proving to be nothing of the kind. Indeed, on the basis of such comparisons as might have been taken away from the two Washington meetings, the home missions council might easily have been taken for the body to which the churches will come to look for their most courageous thought and leadership.

### Violence Breeds In India

**D**ISPATCHES from Calcutta report that on December 8 three Bengali students assassinated the British inspector general of prisons, Lieutenant Colonel Norman Skinner Simpson, inside a government office building in that city. A minor British official was severely wounded; an American missionary who chanced to be in the building was fired at but not hit. Two of the student assassins committed suicide. It is not altogether beside the mark to note that on the day before the commission of this terrible deed American newspapers carried a mail dispatch from Calcutta, written by Mr. William Shirer of the Chicago Tribune press service, containing details of brutality by police in dispersing unarmed crowds which are too sickening for reprinting. Speaking of wounds seen by himself when accompanying a doctor on his rounds through a hospital this correspondent wrote: "The nature of a very few of them reminds you of the German atrocity stories you heard during the war. I suggest that they were accidental wounds, but he (the doctor) easily proves they are deliberate." And at the end this comment is appended: "Yet the European sergeants who do most of the lathi whacking do not seem particularly brutal fellows when you talk to them. Many of them are Irish, big and fat like a New York or Chicago policeman, and as genial. It baffles them how a man can take their blows sitting down and not either strike back or run. It is as unintelligible to them as the mysticism of Hindu religion." Add to the popular passion which the lathi charges must be creating the crowd's resentment at the seemingly slow progress of the London round table, and it is not hard to understand why such tragedies as the killing of Colonel Simpson should come to pass. India has been

perilously close to the resort to violence for months. Only rapid action and action of unexampled generosity on Britain's part can keep her from ways of madness.

### The Passing of Dr. Barton

**T**HE death of Dr. William E. Barton comes to The Christian Century as a stunning blow. Who can take the place of Safed the Sage? Or from whom can there come articles with equal clarity of viewpoint, audacity of thought, trenchancy of style and directness of purpose? It was the stuff of life with which Dr. Barton dealt, and the pulse and tang of life ran easily from his pen onto these pages. As a minister, Dr. Barton filled some of the most important pulpits as well as the national moderator's chair of the Congregational fellowship, yet he never surrendered to the ecclesiastical mind. As a biographer, no man ever took more infinite pains in research nor ever succeeded more thoroughly in running every last relevant fact to its lair, yet he never allowed himself to become a library-bound pedant. Probably this triumphant humanness showed most plainly in the parables which he contributed for years to these and other pages. As commentaries on the ever-changing, yet changeless *comédie humaine* those parables have been unsurpassed. The man had elements of genius in him, and the root of that genius was his understanding of human foibles and forces. There was no false modesty about Dr. Barton, although there were times when some of his statements concerning his own work were grievously misunderstood by bystanders who failed to catch that twinkle in his eye which betrayed that it was Safed, and not Dr. Barton, who was talking. No man would have been more concerned lest his passing be made the occasion for an outburst of what John Wesley once called "vile panegyric." Yet few men have left more solid accomplishment behind them.

### The Soviets Grow Merciful

**T**HE trial of the eight Russian engineers, who confessed to participation in a counter-revolutionary conspiracy involving foreign powers or individuals claiming to represent them, has ended in sentences of death for five and ten years' imprisonment for the remaining three. The sentence of the court was, however, immediately followed by a commutation of these sentences to ten and eight years of imprisonment for the two groups respectively on the authority of the central executive committee of the soviet union. If this whole case was simply an ingenious frame-up to build morale among the workers for the five-year program, it has doubtless served its purpose. The lenient treatment of these arch-conspirators, compared with the rigorous and relentless punishment of scores of scientific men and



scholars during the past year for smaller offenses, or on bare suspicion, gives additional credibility to this interpretation of the case, though it by no means establishes it. What is more likely is that the conspirators were participants in a real plot of considerable magnitude, though not necessarily one involving responsible members of other governments; that the plot was played up for all it was worth, by broadcasting the confessions and otherwise, to secure a maximum of reaction in Russia in favor of the soviet regime; and that, under all the conditions, it seemed to the government that a more favorable impression would be produced both at home and abroad by exercising clemency toward the penitent plotters than by inflicting upon them the full penalty. But the mere act of showing mercy to those who had been trying to wreck the five-year program does not prove that that program is going forward according to schedule. Only facts will establish that, and adequate facts are hard to get. The best testimony indicates that Russia has undertaken an impossible task in attempting to mechanize and communize the industries of an essentially agricultural people, to transform peasants' farms into vast agricultural factories, and to bring production up to "the American tempo"—all within five years.

### All That Was Lacking Was This—

GOOD morning, folks. This is station STJD, Larry Leatherlung announcing. The crowd is just now pouring into the cathedral. It looks like the biggest crowd since the dedication of the high altar. The crush in the center aisle looks like the subway at five o'clock. The boys down at the press tables are laying out their sharp pencils, and the organist is putting book-marks in his hymnal so that he can crash out with "Blest Be the Tie that Binds" or "Onward Christian Soldiers" and "Fight the Good Fight," whichever the bishop may signal for after the big event. Judge Lindsay has just slipped in under the elbow of a big policeman and is coming down toward the press table. Everybody sees him except the detectives who have been ordered to keep him out. . . . You have just heard Bishop Manning in his great denunciation of Judge Lindsay, free love, companionate marriage and other forms of adultery, including a brief discussion of the disbarment of the judge in Colorado for taking fees. The next voice you hear will be that of Judge Lindsay. . . . You have falsely misrepresented me. I ask for five minutes. . . . Throw him out. . . . sit down. . . . arrest that man. . . . This fight is getting good, folks. Here come the police charging down the center aisle. The judge has already been dragged down by the crowd. Somebody lands a straight left on his right eye. . . . Oh, that was a dandy wallop, a silver umbrella handle right on the crown! It drew blood and the judge's face doesn't look so good. I'll turn the mike around and let you hear the crowd

. . . Lynch him . . . let me at him . . . kick him into the street . . . Fight the good fight with all thy might . . . In the name of the Father . . . Come along now, where do you think you are? This ain't no Faneuil hall. . . . He can't lie about me . . . You're a liar yourself . . . Well, they've got him out of the side door now and the crowd is beginning to settle down in its seats. The holy communion will now be celebrated as usual . . . This program comes to you through the courtesy of . . . That's all for this morning, folks. Goodbye, everybody.

### French Governments and the Peace of Europe

NO event could make more plain the instability of European affairs than does the fall of the French government. M. Tardieu had not contributed much personally to the appeasement of European difficulties. Conservative in his domestic policy, he had been anything but conciliatory in his own attitude toward Germany. But he had kept M. Briand at the head of the government's ministry of foreign affairs; he had supported the positions taken by Briand at Geneva; he had given encouragement to the movement for a lowering of tariff barriers and the formation of some sort of pan-European economic federation. If the French policy under Tardieu took few risks in behalf of peace, it at least created little international mischief. But now suddenly, as is the way with French cabinets, the Tardieu government is gone. And what is the promise for tomorrow? A return to power by M. Poincaré! To be sure, Senator Barthou has accepted the commission to form a ministry and is, as these words are written, engaged in that task. But a Barthou ministry is openly announced as a stop-gap device, used only in order to give Poincaré time for a full recovery of his strength. Within a few months—by next spring at the latest—Barthou is expected to step aside and Poincaré to resume the helm. And in the meantime, the Barthou government will follow closely the Poincaré advice. Poincaré, who has been venting the vials of his wrath on Briand for his "surrender" to Germany, thus comes back to power at the precise moment when the desperate situation within Germany makes most necessary for her sympathy, patience and cooperation at Paris. None of which, if Poincaré has anything to say about it, will she get. There is something tragically ironic about the working of a political system which makes it possible for eight votes cast in the French senate thus suddenly and thoroughly to disturb the peace of all Europe.

### The Centennial of South American Liberty

TO be the father of liberty and virtually the founder of four republics, one of which—not that of his nativity or of his chief activity—was named after him, was the unique distinction of Simon

Bolivar, the centennial of whose birth occurs during the present month and (according to some accounts) upon this date. Venezuela was his birthplace, he was president of Colombia, Peru invited him to head its successful revolution and to be its dictator, and Bolivia coined its name from his. He lived at the right time for the work that he did. His earlier contemporary and one-time chief, Francesco Miranda, ended his revolutionary career in disaster and died in the dungeons of the inquisition in Cadiz. Bolivar, though more than once defeated and in the last year of his life under a cloud of ingratitude and unjustified suspicion, enjoyed during most of his life the complete confidence of the peoples for whose liberation he worked and after his death was acclaimed the greatest of South American patriots. He was the Washington of the southern continent. But he had a harder task than Washington, and the republics which owed their existence to his labors have had an even harder task than our own infant colonies—a wilder country to subdue, a more heterogeneous and less educated people to weld into self-governing units, an almost complete absence of the tradition of liberty and self-direction, and less competent leadership. The progress of the South American republics in this century of independence has carried them far along the road which Bolivar—prophet as well as patriot—saw stretching before them.

## The Anti-Saloon League

AT THIS crisis time in the attempt of the American nation to free itself and to keep itself free from the peril of the traffic in beverage alcohol, it is inevitable that the organized agencies through which dry public opinion functions should come under critical re-examination. Chief among these agencies is the Anti-saloon league. It was the league that led the prohibition forces to the achievement of federal prohibition. Since the adoption of the 18th amendment the league has been the recognized spokesman of prohibition sentiment before congress and the state legislatures, in political conventions and campaigns, and in the guidance of public opinion on measures, leaders and policies which involved the functioning of the prohibition law.

The league was born in 1893. Its central idea was conceived by a Congregational clergyman. It represented a definite abandonment by the majority of prohibitionists of the attempt to attain their goal through a third party. Instead, the new idea was to consolidate the dry voting strength within each of the old parties and, in any specific instance where the liquor issue was concerned, to swing that strength to the dry side without regard to party allegiance. The dry electorate was to be a voting unit within each party and across party lines, with the result that the parties themselves would eventually become dry. It was by this method that prohibition by local option was extended so as to cover seven-eighths of the

territory of the nation, and finally that national prohibition was achieved.

The voting bloc within which the Anti-saloon league arose was, in general terms, the citizenship represented by the Protestant churches. Here was a solid body of dry conviction, informed, intelligent and already unified. It was numerous enough to carry through any just reform, if the reform could be disentangled from irrelevant party issues and the full strength of the voters put behind it. The civic conscience of church people had long been trained to perceive and hate the evils of the liquor business, and was restive under its inability to detach itself from existing party issues and interests and to form a powerful new party definitely carrying the prohibition banner. The proposal to form the Anti-saloon league came as a relief of conscience and as a release.

By isolating the wet and dry issue from other issues, without affecting the main context of one's party allegiance, the problem of method was solved. The churches rose to the new idea with zest and a unified purpose. They defined the Anti-saloon league, which they set about creating, as "the church in action against the saloon." Pulpits were opened freely to those who were engaged in propagating the new idea and in raising funds for its support. The league was given the same status as that which had long been accorded the missionary and benevolent organizations, and its right to be heard in the church was accepted by clergy and laity alike. It was no dictator; it was the church itself functioning in the field of social and political reform—a field as legitimate for the exercise of churchly responsibility as the field of charity or Christian missions.

That the league's activities through all those years was above criticism, not even its most ardent partisans would assert. Nor that its policies were always chosen with flawless judgment. But it can be affirmed in full confidence that no political organization in the history of the nation has ever carried on so gigantic an enterprise, involving the raising and expenditure of such great sums of money in such close contact with huge vested interests whose very existence was menaced by its operations, with so little taint or so little suspicion of taint as the Anti-saloon league. No major scandal ever attached to it. And no minor scandal of any of its agents ever involved the organization itself in scandal. Its officials, carrying tremendous public responsibilities, have always received salaries whose size was not gauged by standards obtaining in political or secular fields, but by the modest standards prevailing in the Christian ministry. Opportunities for graft and the acceptance of bribes faced these men on every side, but with rare and negligible exceptions, they came through the flame with no smell of smoke on their garments.

When finally prohibition was written into the organic law of the land, the question was raised as to the continuance of the Anti-saloon league. Would it not now be safe and wise to disband the organiza-

Dec  
tion  
of  
hen  
law  
uph  
erat  
traf  
men  
esta  
inte  
to e  
hold  
to n  
null  
ame  
dec  
such  
of t  
main  
It  
func  
leagu  
of a  
leagu  
It ha  
whic  
mora  
state  
coulo  
on a  
ment  
opini  
decis  
Bu  
regin  
task  
regin  
differ  
The  
differ  
leagu  
same  
which  
of th  
dry v  
by ot  
has co  
to pro  
Cris  
feelin  
a stea  
The  
shado  
has p  
to be  
officia  
have  
standi  
leagu  
tude i  
tion i

tion which had been set up to achieve the outlawry of the liquor traffic, and leave the responsibility henceforth upon the law itself and the agents of the law chosen by the people and sworn to defend and uphold the constitution? The question was deliberately discussed, and the decision reached that the traffic which had been overturned by the 18th amendment would take advantage of every occasion to re-establish itself. The traffic, and other commercial interests more or less allied with it, would not cease to exercise their influence upon legislatures and office holders, to corrupt the sources of public information, to make enforcement as difficult as possible, and to nullify if they could not repeal the constitutional amendment. Some organization is necessary, it was decided, continually to uphold the law against every such attempt to discredit it, and to register the will of the majority behind every public official sworn to maintain it.

It was humanly inevitable that this continuing function should be committed to the Anti-saloon league. No other agency was in sight. The need of any other kind of agency occurred to no one. The league had the confidence of the entire dry public. It had the respect, too, of that portion of the public which was not aggressively dry. Its support, both moral and financial, was well established, and its state branches extended over the entire nation. What could be more natural than for the league to go right on as the chief organ of public opinion in enforcement, even as it had been the chief organ of public opinion in the attainment of prohibition? Thus the decision was made and the league has continued.

But the Anti-saloon league under the prohibition regime has faced a task totally different from the task it successfully performed in bringing about that regime. And its functioning has produced a wholly different psychological reaction in public opinion. The reaction on the part of the dries themselves is different, no less than on the part of the wets. The league is not being sustained with anything like the same unwavering morale on the part of the churches which it commanded in the long ascent to the goal of the 18th amendment. And the great body of the dry voting electorate which approached prohibition by other paths than the path of Protestant training, has come so to disesteem the league that its allegiance to prohibition itself is imperiled.

Criticisms come up from every side. The adverse feeling which widely prevails has registered itself in a steadily decreasing income during the past decade. The present organization of the league is but a shadow of its former self. Its circle of supporters has pathetically shrunk. Many churches that used to be open to its appeal for funds are now closed by official action. Ministerial groups in some places have formally resolved or quietly reached an understanding that their pulpits are not to be opened to league representatives. Any inference that this attitude is due to a weakening of conviction on prohibition is utterly false. One such ministerial associa-

tion, in a leading city, expressed its dissatisfaction with the league and its faith in prohibition by designating three men in far separated sections of the country whom it requested to call a convention of dry leaders to form another organization. Without doubt this changed attitude toward the league is partly the effect of the attack of the wet press upon it in news reports, editorials and cartoons. But this is a superficial explanation. It raises the question whether the dry cause, in its present phase, ought to represent itself in a leadership which makes plausible such a distortion and caricature of its real character. To this point we shall return later.

What, specifically, are the criticisms now current against the league? They are numerous. One of the most damaging grows out of such incidents of policy as the league's support of Frank L. Smith for senator from Illinois, and its recent opposition to Senator Norris of Nebraska, which make it appear that the league sees only one issue and that it will condone malfeasance in office if a man is dry, or punish a great social prophet who steps out of the dry path for conscience' sake in a single campaign.

Yet another is a more or less vague feeling that the net effect of the league's policy is to ally the idealism of the prohibition movement with the forces of political and economic conservatism. This criticism grows out of the observation that liberal dry senators and congressmen seem averse to being identified with league policies or leaders while the same aversion is not so apparent in the case of conservative dries. These critics hold that the political idealism of prohibition naturally allies it with political liberalism.

Another criticism applies to the internal organization of the league. In its practical working, the league is described under this criticism as a dictatorship, with almost absolute power lodged in the hands of the national superintendent. Since this officer names the state superintendents, who in turn name him, it is almost inevitable that the policy of the league will be set by the national superintendent without any real criticism from within the rest of the organization.

Complaints are voiced also against what is called the league's narrow policy in stressing the political side of prohibition to the neglect of the educational side. It is asserted, too, that the personal leadership of the league, both at Washington and at many state headquarters, is lacking in that degree of statesmanly competence which such an organization demands. This has led to many suggestions for a "house-cleaning," a reorganization of the league's personnel. There have been times, as well, when the league's policy concerning finances has subjected it to criticism.

Into the merits of these criticisms and complaints we do not need to go. Some of them seem to us just. Some unjust. Some are partially just and partially unjust. All of them, we hold, are curable.

But no one of these criticisms, nor all of them together, is an adequate expression of the discontent



with which dry public opinion regards the present situation. Back of every such specific complaint lies a vague feeling that the Anti-saloon league is not the appropriate agency for the work in which it is engaged. It is trying to do something which it ought not try to do. It is an organization of the church—the Protestant church. It is "the church in action against the saloon." As such it has a legitimate and necessary function in keeping the civic conscience of the church alive to its responsibility and in mobilizing the voting forces of the churches on behalf of the law. But the dry electorate is greater than the church electorate. Prohibition is not a church measure. Its origin may have been in the churches. And its progress may have been in a high degree due to the activity of the churches, led by the Anti-saloon league. But its consummation was not a churchly act; it was an act of popular sovereignty. The people, acting through their constitutional representatives, lodged prohibition in the organic law of the nation. The people, therefore—that is, the dry citizenship of the nation—must provide whatever organization is required to conserve their own achievement.

It reflects upon the character of the achievement to have a special group, and especially a religious group, stand forth as the master custodian and conservator of the law. It is the sense of this incongruity which, we believe, underlies all the criticisms now being leveled at the league by the dries themselves. The thing does not feel like real democracy. It is not secular enough. The basis of the organization is not broad enough. It seems like an unwarranted grasping of political power by the church. Its effect is to tell the nation that prohibition is the church's pet law. To which the rest of the nation is inclined to reply, Very well, let the church get it enforced if it can!

Bear in mind that it is dry opinion that we are speaking of. This body of opinion is not aggressive in its opposition to the league. It does not oppose at all. Instead, it merely shrinks from following. It does not like to follow the church in defense of the constitution of the United States. The mood we are describing is not an anti-church mood. It is shared no less by churchmen themselves than by non-churchmen. In its positive aspect, it is an assertion of the spirit of democracy against the apparent presumption that any organized group is more loyal to the fundamental law of the land than is the majority of the electorate itself.

When we pass over to the camp of the wets, we see how this incongruity in dry leadership has been exploited to the disadvantage of the dry cause. Prohibition has been made odious by the wet press which has characterized it as clericalism, puritanism, and church dictatorship. The cartoonist's figure of the long-faced, long-haired, long-coated, long-nosed, tall-hatted personage carrying a bulging umbrella, and lifting a long warning finger, has had more effect

upon public psychology than all the wet arguments and speeches and editorials taken together. The devilish injustice of this caricature needs no comment here. But the dries must confess that in setting up an agency of the church as the common denominator of the entire dry electorate of the nation they have invited such a caricature and lent plausibility to it. It does not follow that the wets would not have found another weapon had the dries not given them this. We are under no such naive illusion. But no other weapon could be found so effective in causing the average worldly-wise citizen and office holder with dry convictions to shy away from any avowed association with the active dry forces.

The conclusion is obvious. The dry electorate of the nation now faces the duty of creating an organization whose basis rests upon citizenship as such, whose roots are in patriotism and loyalty to the constitution, whose support is dependent upon no special group within the body politic, but upon the determination of those citizens who believe in prohibition as a national policy to see to it that it is enforced and that the law is invested with the political and economic dignity which of right belongs to it. The time is short in which to effect this constructive program. But it is long enough. The animating purpose of those who set about such a task must be to emancipate prohibition from its apparent religious exclusiveness, to divest it of the habiliments of Protestant churchism and to set it up in the market place, the forum, the halls of legislation, the voting booth and in the press as an enterprise of democracy itself, capable of validation in terms of social welfare, industrial necessity and economic progress; and wholly congenial to the genius of our political institutions.

Are we arguing for the abandonment of the Anti-saloon league? By no means. The argument calls for the league to re-conceive its function, to transfer to the proposed citizens' organization the symbol and reality of paramount leadership in those political activities which center at Washington and the state capitals, and to resume its rightful and vastly responsible place as the church in action against the liquor traffic. The present functioning of the league is bad for prohibition, but it is also bad for the churches. Organized religion has no business occupying a permanent seat at the national or at state capitals for political purposes. It subjects itself to the charge of wielding the policeman's club. And it gives the enemy a plausible ground for charging that the churches are imposing prohibition on the country.

There is plenty for the church to do without seeming to usurp a function which belongs to and will be better done by the dry electorate itself, organized as democracy "in action against the liquor traffic." The Anti-saloon league can, by the very nature of its tradition, its auspices and the sources of its support, represent only one unit of the body of dry public opinion. It should seek to represent no more. But it can so coordinate its activity with a general organization that it will contribute to the common pur-

pose all the power resident in the civic conscience of the churches without stamping prohibition with the stigma of religiosity.

## Unemployment Insurance

THE United States is facing the worst winter, from the point of view of employment, since the civil war. Mr. Joel Hunter, head of the United charities of Chicago, was the first to dare to make that statement publicly, and he was speaking only of conditions in his own city. But confirmation of this tragic prospect now comes from every part of the country. Colonel Arthur Woods, who has been called to Washington as executive of the special federal commission created to deal with the issue on a national scale, has tried to maintain that there is no serious suffering, but the country is in no mood to listen. If conditions are not unusually bad, why has Colonel Wood's job been created? Sight of the breadlines, the crowded flop-houses, and the overcrowded employment agencies shows that, in every part of the country, conditions are bad; men are in danger of starving; families are dependent on community pity for survival over the winter.

Exactly how many people are out of work no man knows. Ramsay MacDonald told the house of commons—and a British prime minister speaking in that place weighs his words—that if American unemployment statistics were gathered on the same basis as the British, the number of unemployed in the United States would be somewhere between ten and twelve million! Mr. MacDonald was promptly rebuked by the American press, which has conspired with our politicians and our financiers from the beginning to minimize the seriousness of the situation. It is probable that such figures are too high. However, it is doubtful whether they are excessively high any more than the government census figures were excessively low. Certainly everything points to the estimate of 5,000,000 unemployed, made by the officers of the American federation of labor on the basis of their actual membership status in every city in the country, as well within the facts.

Five million wage earners unemployed means anxiety for at least 20,000,000 people, and the threat of actual want for many of them. Faced by such a prospect, emergency relief committees are coming into action in many states and cities. In New York a committee of bankers has raised \$6,000,000 which will be used to provide pay for emergency work, by which the unemployed will be given at least three days of work a week. In Chicago, a similar use is to be made of a fund of \$5,000,000 now being raised. This represents relief in addition to that given by regular charity organizations. Newspapers are transforming their usual Christmas charity funds into various forms of immediate relief. Public and semi-public buildings of many kinds are being opened as emergency bar-

racks. The present session of congress is being flooded with bills appropriating large amounts, both to hasten the construction of public works which can take up some of the slack in employment, and as direct relief. The Federal council of churches has sent out to every Protestant congregation a list of practical measures of help which can be undertaken. It is the hope of The Christian Century that some churches or other organizations, reading the accounts already printed in these pages of the actions taken by students of Union theological seminary and in other quarters, may be impelled to do something of the same sort.

It is apparent that American generosity is being roused to respond to this crisis in a most enheartening way. America does care! We cannot be comfortable in the face of want, and when that want is thrust into our faces we will bestir ourselves to relieve it. But, having given to help feed and clothe and house the victims of the current depression, have we done enough? Decidedly not. For nothing is clearer than that we have reached a point at which, due to the working of processes altogether beyond the workers' control, there is always in prospect for the United States a standing army of the unemployed numbering in the neighborhood of 2,000,000. This means that, even when the industrial machine rights itself, and the country returns to business normalcy, the recurrence of style changes, the technological changes due to invention, and most of all the operation of the lowered age limit in our mass production plants, will always keep 8,000,000 of our people in danger of the want that comes when the breadwinner is out of a job.

Unemployment, then, is a continual and not a passing condition. Except in extreme boom periods—which we have learned are always followed by periods of depression—a considerable portion of the American working public is always out of work. And every economic and technological factor indicates that this "normal" unemployment, if we may use a term which itself brings a shudder, will increase. What is to be done? Is it any wonder that there is growing in every part of the country a demand for the legal establishment of some form of compulsory unemployment insurance? Two years ago, while the country was riding the wave of the speculative mania, any suggestion of adopting such a system for guarding against the wastes of industry would have been greeted with derision. Today, while opposition is still strong in the ranks of conservative business, the public at large is beginning to look with large favor on such a proposal.

To those who cling to the myth of American superiority in industrial practice it will come as a shock to learn that workers are already insured against unemployment in Great Britain, Germany, Italy, Austria, Queensland, Australia, Russia, Poland, the Irish Free State and France. Moreover, there are systems of state subsidy for municipal or other unemployment insurance schemes in Denmark, Norway, Finland, Holland, Spain, Belgium, Czechoslovakia and Swit-



zerland. But the attempts that have been made to provide similar legislation in this country—unemployment insurance bills having been introduced in the legislatures of Connecticut, Massachusetts, Minnesota, New York, Pennsylvania and Wisconsin—have all failed. It is only now, when the reality of present and threat of future unemployment is thrust on the whole public that such measures begin to have a chance of enactment.

This is not the place in which to discuss the details of the various types of unemployment insurance. The British scheme, in which the worker, the employer and the state contribute nearly equal amounts in order to build up a reserve, is likely to furnish the basis for most of the legislation to be proposed this winter. Prof. John R. Commons, of the University of Wisconsin, favors a plan under which the employer would provide all the funds, as well as their administration, finding an analogy for such a principle in the usual workmen's accident compensation law. Dr. John Dewey has recently added to these two basic proposals the suggestion that an immediate reserve for such insurance be created by increased federal taxation of swollen incomes, with the proceeds—which he thinks should total at least \$250,000,000 a year—turned over to the state systems.

An immediate need would seem to be conference by groups interested in securing unemployment insurance and agreement on future action. Is it a federal law that is sought, or laws in all the states? Granting the shortcomings of state action, it still appears so likely that the supreme court, following the precedents of its child labor and minimum wage decisions, would hold congressional action unconstitutional that state legislation seems the more practical. Is the British plan to be used as a basis, or that of Dr. Commons? We believe that the theory on which the British plan rests, involving the worker in the financing and administering of his insurance, is the sounder. But whatever the plan and whatever the procedure, the way toward united action in support of *some* plan and *some* procedure should be cleared at once.

It is a sad commentary on our social belatedness that it should have taken an economic disaster of this magnitude to bring us to a favorable consideration of unemployment insurance. It has long been a commonplace to insure against death, disease, invalidism and industrial accidents. Why have we come so slowly to see that loss of employment is a menace equally terrifying to large parts of our population and, unless provided for, is bound equally to involve the community in dispensing enormous sums in charity? Nor can it be said that there is any less ethical justification in providing for the support of unemployed labor than in providing for the support of unneeded capital. Yet, in the payments which big business is making throughout this period of depression to keep up dividends on billions of dollars' worth of shares which were in the first place nothing but the children of a stock dividend, that is precisely what is being paid—insurance on unneeded capital.

It is no use to try to defeat the demand for unem-

ployment insurance by crying "socialism." In one way or another the community must support its members. This winter, overtaken by a crisis, when only emergency measures will help, this support will have to take the form of charity. Because this charity is sporadic, uncertain and extremely limited, a maximum reduction of the recipient's buying power with a resultant maximum dislocation of the national economic process is bound to result. But under any proper scheme of unemployment insurance both management and the worker have a common stake in keeping the worker on his job to the utmost limit of time; once out of a job the worker is protected from unscrupulous agencies in his search for a new place; and the payment of insurance instalments, while, of course, less in size than the regular pay check, is so regular and assured that the economic damage to the community is held to a minimum. Unemployment insurance is only one more form of enlightened community protection.

## The Footstep on the Stair

### A Parable of Safed the Sage

(Dr. William E. Barton, "Safed the Sage,"  
died December 7, 1930)

AFTER that we had circumnavigated the globe, which means, being interpreted, after we had sailed around the world, and had come unto the lovely spot where we spend our Summers, we gathered our children about us and were proud and glad. And the children said, Father and Mother have sailed for Forty Thousand Miles upon the Seven Seas, and have seen Strange Continents and Islands, and now are they Home again. Furthermore, they have sailed for Forty Years upon the Tempestuous Sea of Matrimony, and have kept their troubles out of the Newspapers. Go to, now, and let us give them the time of their Sweet Young Lives, and celebrate their Fortieth Anniversary. And they did even so. And we feasted and were happy.

And we lingered in that lovely spot longer than we had ever done before, until Autumn came, and the Leaves turned Red and Gold, and the forests were Glorious. And we enjoyed each day.

And when the day for our departure drew nigh, being but seven days before us, I rose in the morning, and the Sun shone radiantly upon the Forest. And I said unto Keturah, Remain where thou art and take thy Supererogatory Beauty Sleep and I will build a Fire.

And I went down the stair, and I gathered Sticks and laid them on the Hearth, and lighted the small Wood, so that the Logs soon were blazing. And as I rose, I heard the footstep of Keturah, descending the Stair, and I stepped forward and greeted her at the Foot, and Saluted her, and led her to the Fire,

Dec  
and  
war  
A  
Glo  
been  
S  
But  
way  
beck  
at n  
and  
A  
and  
its f  
T  
Stick  
I ro  
hear  
scen  
only  
Grie

W  
Loud  
Of dy  
A con  
Great  
The c  
Like p

The g  
Death  
No sli  
To tes  
And p  
Which



and said, Behold how goodly it is and how pleasantly warm.

And she stood with me, and said, The day is Glorious, and the Earth is Beautiful and God hath been very good unto us.

So we broke our fast, and began the day with joy. But before that day had ended, an angel passed that way, and cast a shadow as it passed; and the angel beckoned unto Keturah, and she turned and smiled at me in Farewell, and she vanished from my sight, and left me bewildered and in sore lamentation.

And that night I rested not, and Dawn broke Late and Unwelcome. And the Sorrowful Sun had hidden its face, and the skies wept.

Then I rose, and descended the Stair, and gathered Sticks, and builded a Fire. And as it began to blaze, I rose, and turned as it were instinctively, as if I had heard a footstep, even the Footstep of Keturah, descending the Stair. And there was no sound, but only an Agony of Silence. And I sat me down in Grief and Desolation.

Now the Footsteps of Keturah while she was yet Visibly near made Musick as they trod the Common Paths of Life, and ministered richly in little deeds of kindness and unselfishness, and the echoes still are to be heard in many places.

And I have not lost them forever.

For in my better thoughts I hear them before me for guidance and hope, and I know she is not far away.

Now there will come a day when I also shall ascend the Stair that slopeth upward from this mortal world to that which is above. And I know that she will be listening for my coming. Yea, and she will not altogether wait for me inside the Gate; for I shall hear her footstep coming a little way down to meet me, and we shall go in together.

(This parable, written at the time of the death of Mrs. Barton, was published in *The Christian Century* for December 10, 1925.)

## VERSE

### *If I Were God*

IF I were God  
And man made a mire  
Of things: war, hatred,  
Murder, lust, cob-webs  
Of infamy, entangling  
The heart and soul—  
I would sweep him  
To one side and start anew.  
(I think I would.)  
If I did this,  
Would I be God?

CARL S. WEIST.

### *Old Earthworks*

WITHIN that semi-circle formed by mounds  
Of useless clay, unoccupied and drear,  
Loud battle cries once mingled with the sounds  
Of dying men when warring foes met here;  
A conflict raged upon this very spot—  
Great cannon belching fire—and yet today  
The causes of the conflict are forgot,  
Like pyramids of leaves which mold away.

The grass again is green which once was red.  
Death's harvest has been changed to one of grain.  
No slightest whisper echoes from the dead,  
To testify that men were ever slain  
And piled in human mounds upon these hills  
Which now ring with the call of whippoorwills.

TOM SWEENEY

### *Prayer of the Unemployed*

LORD, I do not ask for houses of steel,  
Nor houses built of stone;  
But for the exultation to feel  
The tug on muscle and bone.

Not for wealth or men at my commands,  
Nor peace when I am through—  
I only ask work for these hands,  
Work for these hands to do.

RAYMOND KRESENSKY.

### *Turning the Corner*

[To a Deceased Neighbor]

I OFTEN saw you  
When I turned the corner  
Into your street.

A while ago I followed you  
As you bent to meet the storm  
Along the one-way street.

And then you turned the corner  
Where the shadows lie,  
And I lost sight of you.

And I must still go on,  
But when I turn the corner  
I hope to see you again.

ARTHUR B. RHINOW.

# All Is *Not* Right with the World

By Rufus M. Jones

I HEAR that the criticism is made that some of us who put a strong emphasis on the mystical side of religion are over-optimistic and take a too rosy and comfortable view of the real world with its black blotches and its unrelieved tragic aspects. It is said that we withdraw from the challenges of the world as it is, from the appalling wrongs of the social order and from the plain irrationalities and disteleologies that are inherent in the very structure of the universe, and that we get a holiday of relief for our souls in what we believe to be the calm and peace of a moment's discovery of God. It is assumed that we who talk of mystical experiences are a new type of lotus eaters who have become drugged into a lull of peace and a calm of joy by our faith that we have found a private stock of spiritual resources.

There have certainly been mystics of that type, who

Leaving human wrongs to right themselves  
Have cared but to pass into the silent life.

It is a subtle temptation for those who are spiritually minded to seek for peace and calm beyond the din and noise of this poor world, to build tabernacles on mounts of vision and to stay withdrawn from the cry of the human. There is, too, an age-old religious tradition, older than St. Augustine, that the individual soul and God—God and the soul—are the only realities that matter and that when they are reconciled in peace and united in love, religion has then reached its goal and terminus.

## *The Danger of Quiescence*

The very strong emphasis which the folio-edition mystics of history have put upon the negation of the finite, upon withdrawal (*Abscheidenheit*) from the temporal, upon concentration on the abstract and quality-less Infinite, it must be admitted gives occasion for pause, while their tendency to slide the whole way into passivity and quietism ought to put a modern Christian on his guard. If this so-called intensest type of religion—religion raised to a glowing caloric state—ends in a narcotic quiescence, it may well be that a less focal and concentrated type of religion will be more effective, at least here on the checkerboard earth where we are called upon to live.

In spite of all these pointers and danger signals, the fact however remains that the mystic is more likely to be a hundred horsepower person because of the intensified faith which comes with his experience of God than he would have been without it. Some persons are natively and predominantly introverts. They "build all inward," they shun "the entanglement of things," they are shy in the society of others, they prefer to dwell apart. Whether they have mystical experiences or not they would incline to let the old world go its own way without having it drag them into its swirls and maelstroms. There

1556

are other persons who are keyed for action, whose sympathies are intense, whose hearts are large and who are the prophetic bearers of ideal hopes and conditions. When a mystical experience of God adds its kindling power to one of these extrovert persons he becomes a far more dynamic and effective organ of love and service than he would have been if his religion had not received this intensified caloric.

## *Mystics and Augean Stables*

Some mystics in all ages and in all lands have been prophets of ideal conditions, have led reforms, have created new faiths, have cleaned out the Augean stables of the world, or have bound up the wounds of suffering humanity. And again, there have been mystics who have been content, like Simeon Stylites—I cannot call him saint—to think only of the cultivation and perfection of their own precious souls. It is not his mysticism that makes a given mystic self-centered and in-drawn. It is his theory of life, often his inherited metaphysical theory, or his fundamental temperament and disposition which his mystical experience has failed to transform. Mystics are still men, with a lot of the human left. If you prick them they bleed; if you tickle them they laugh like other humans.

Speaking generally, however, the lives of mystics are intensified, kindled and dynamized by their experiences and their outstanding spiritual characteristics are usually heightened. The passion for abstract unity and for an eternal that is entirely beyond and above the temporal has been due in the past far more to the prevailing neoplatonist metaphysics than to any essential feature of mystical experience itself. Protestant mysticism almost never takes that bent. States of ecstasy, a striving for an experience that terminates in an empty blank, do not usually characterize modern mystics. They are of the affirmation rather than of the negation type. They feel invaded, fused, kindled, awakened, integrated, flooded and overbrimmed rather than caught up and rapt away from time to eternity, from our way of life as men to a mysterious way that does not conform to the habits of dwellers in the realm of time and space.

## *Intensified Personality*

This is what some authorities call the milder type, or the milder degree, of mystical experience, but in any case, however named, it has been the prevailing form since the period of the humanistic renaissance in the western world. In many instances the inflooding of life and energy is demonstrated by the heightened quality and power of personality rather than by some moment of exalted consciousness of divine Presence. The person's whole being seems somehow to have found new levels and to have attained an extraordinary power to stand the uni-

Dec

verso  
the r

T  
fairly  
sified  
striking  
those  
of th  
long  
knigh  
armo  
fighti  
Most  
Josia  
be in  
world  
of st  
Char  
the m  
that i  
an op  
evil a  
"is e  
mysti  
battle  
emoti

I th  
to eag  
depth  
as str  
reform  
satisfi  
causes  
for se  
wary

H

For d  
deadly  
rose t  
A st  
Exactl  
she ha  
same l  
she pe  
to ear  
thousa  
snappy  
recruit  
an alt  
were f

verse, without being able to date the moment when the new height was reached.

The point of importance is this, that there is a fairly common form of mystical life in which intensified faith and fortification for action are the most striking characteristics. Whatever one may say of those who have walked the *via negativa* (and many of them were surely creative saints) those who belong to this other type, like St. Paul's panoplied knight, can usually be found girt with the whole armor of God, including the sword of the Spirit, fighting manfully in the moral contests of the world. Most mystics whom I have known would agree with Josiah Royce that "the only way whereby God can be in his heaven, or that it can be all right with the world is the way that essentially includes the doing of strenuous deeds by righteous men." Professor Charles Bennett was right, I think, when he said that the mystic, when he squarely confronts evil, "knows that *it* has not the final word." Mysticism does bring an optimistic temper in that it gives the fighter of evil assurance that God is in the battle with him and "is equal to the emergency," though I know of no mystic who would expect God to win the moral battles which he deserts for the sake of securing emotional thrills and ecstasies.

#### *Dissatisfaction with Slogans*

I think one reason why the mystic sometimes seems to eager reformers not to feel profoundly enough the depth of the tragedies of life, and not to cooperate as strenuously as he ought to do in the work of social reform, often is that he does not easily find himself satisfied with the "slogans" that are used in great causes or with the panaceas that are offered as cures for social ills. In his sensitive soul he has grown wary of religious dogmas and he does not feel at

home with the hardly less sweeping dogmatisms of those who expect him to fight under their banners. There are many reasons why men of a certain type and quality do not feel at ease in great organized movements. There is a kind of tyranny in any great movement that drags a person along faster and farther than he is ready to go or than his own insight enables him to go. Mass action and committee regimentation grow oppressive to persons who would prefer to trust to "those tiny invisible molecular moral forces that work from individual to individual creeping in through the crannies of the world like so many soft rootlets or like the capillary oozing of water" (William James). Such persons prefer methods of contagion and inspiration rather than methods of organization and committee work.

It has been my lot to work on about as many committees as has any one of my generation, and I have generally been found pushing at organized movements—some of which moved and some of which seemed to be sloughed. But I always prefer the educational method, the method of inspiration, the kindling and quickening of the individual mind, where such methods can be employed. This preference, however, this emphasis on soul-force, and silent contagious influences, in no way implies a lack of passion for unknown truth and unachieved goodness.

It does not mean that those of us who feel that we have made a discovery of God have had the nerve of action cut, or that we expect God to achieve the moral victories of the world while we are away on mystical holidays, nor does it mean, if I may speak for myself, that the discovery of God has eliminated from the soul the tragic sense of the wrongs and injustices of the social order. Every true glimpse of God only makes moral wrong just so much the more unbearable.

## Christmas Eve, 1917

By O. H. Ludmann

**H**EAUV, gloomy dark clouds covered the whole sky, as if they wanted to spare heaven the sight of the bloodsoaked groaning earth. For days it had been like that—dreadful, dull, deadly. Then, in the stillness of the night, there rose the singing of a choral, "Holy, Holy, Holy."

A star, hearing the rejoicing, grew all excited . . . Exactly nineteen hundred and seventeen years before she had heard, in the open fields of Bethlehem, that same hymn. Curious to know what was going on, she peeped through the dark clouds. Looking down to earth, she saw the red glare of a torchlight and thousands of men lined up—bearded territorials, snappy looking reserve soldiers, and awkward boyish recruits. All were facing a little Christmas tree near an altar. Their faces were hollow and their eyes were feverish. The last notes of the hymn still trem-

bled in the air when a priest of the Lord of Peace, a venerable old man, began to speak.

#### *Christmas and Home*

"Children, the Christ is born! Peace be among you!"

Gruesome and hollow the echo sounded through the crippled trees and sank in the shell-holes which opened like yawning mouths in the deep snow. "Peace on earth!" the speaker went on. "Years we are standing here . . . Help, O Lord! that we might for once finish this horrible war, and go home . . . home!"

The soldiers bowed their weary heads, and muttered with bloodless lips, "Home . . . home . . ."

"But let us forget our misery for once," the priest continued, "and let us thank the Lord who has



guarded us until now in this merciless struggle. Let us thank him who sent us his only begotten Son. Although we are on the fighting line, he is with us. We must not become hardened—over there men like you are praying as you are—men borne by mothers, men who have children at home, and sweethearts. . . . Let us forget for once the bitterness of our existence . . . Let us be children around this Christmas tree . . ."

Clearly some sobs were heard among the listeners. Their chins trembled, and they ground their teeth in order not to cry out loud. Then a choral again rose, "Holy Night, Silent Night." They sang, they prayed, they implored for peace. In their calloused fists they held bloodstained bayonets, and their belts cut into their stomachs from the weight of the hundred bullets and bag of hand grenades.

### *When the Star Smiled*

As the priest repeated a prayer, the soldiers took off their steel helmets which gleamed in the flickering torchlight. The bright star smiled down upon them as each one received his little Christmas present. They were men of many nations, of many languages—vivacious, nervous Frenchmen; stoic, tall Yankees; slit-eyed, yellow Hindu-Chinese; pitch black Negroes; blond, blue-eyed Flemish giants, and wiry Arabs with piercing eyes. All were praying, praying for peace; rejoicing just as men of all languages and nations rejoiced nineteen hundred and seventeen years before at Bethlehem; singing, "Christ the Lord is born!"

The lonely star caressed with its soft pale light the men in uniform, as if to say, "Joy! Happiness! Peace!" Suddenly, it flickered like a candlelight in a draft. Down there an officer in horizon blue, wearing a gold embroidered kepi, climbed up on a stone. Thousands of men froze into silence as he thundered: "Soldiers! I want volunteers! Over there they are singing, eating, playing . . ." As he paused, a song was faintly rising like the notes of a powerful organ far away, "Stille Nacht, Heilige Nacht!" "Soldiers," the officer continued, "Tonight is our chance. There shall be peace, but it can only be won through fighting! Tonight at twelve, over the top! No pardon! No prisoners! We shall add a splendid victory to our colors. Ours is a holy cause, a cause for humanity!"

The solitary star, looking down, saw another trench not far away. Bearded men in ragged field gray were praying and singing in front of a little Christmas tree. Their hands were folded over bloodstained bayonets. As the interconfessional priest prayed with them, "Almighty God, we beg thee, finish forever this slaughter! Help us, save us through the bitter bloody trial, so that we may go home again, in peace, home to our dear ones!" thousands of voices repeated the cry, "Home, home, peace!"

An officer in field gray wearing a silvery spike helmet interrupted the prayer. The soldiers were silenced, and stood there, a human wall, a line of

gleaming belt buckles engraved "Gott mit Uns."

"Men, fighters!" the officer began, "the fatherland is looking at you. Let us finish this slaughter. Let us fight for an honorable peace. Tonight is our night. Over there they drink and sleep. Let us surprise them completely! At twelve sharp, over the top! It is an honorable, a Christian task, to wipe out those degenerated foes. We shall win again. Each victory brings us nearer to peace. At midnight, over the top. Silent, quick work! No pardon! No prisoners! With God, for kaiser and fatherland."

Despairing, the little star hid itself behind a dreary curtain of black clouds. The notes of "Holy Night, Silent Night" still rose faintly. Then there were prayers, not of confident children, but prayers dictated by yellow fear, by human beings in distress. Helplessly the star begged, "No, no, not tonight! Men, men, be merciful!"

Down there in the two trenches, soldiers leaned over the breastwork; horizon blue and khaki here, field gray over there. Both sides trembled at each gruesome signal: "In ten minutes!" "In five minutes!" "In three minutes!" There was but one prayer: "Oh, God, mercy!" Then a sigh, a feeling of nausea, as out of one trench crawled waves of brown and blue, out of the other came waves of field gray. In the deep snow no sound was heard. Then faintly along the barbed wire sounded the clicking of tin shears. There was a cry, the first cry, the cry of death, and hell is on!

### *The Holy Night of Civilization*

Panting breath. Biting teeth. Growling curses. Heart-rending howls. Sweetish smell of blood. Christian soldiers driven to madness. "Holy night, silent night," of civilized nations on the field of honor. "No pardon! No prisoners! Take by surprise!"

They were too close for even rifle fire. Spades hissed through the air, landed with a hollow thud, and crushed as they hit the bone. Human beings were clawing one another's eyes, biting each other's necks while their own skulls were hammered by other rifle butts. Bayonets enter butter as easily as when they struck human bellies. Intestines gushed out as the steel was withdrawn. A single bomb exploded. Rifles cracked, machine guns rattled. The gray separated from horizon blue and khaki. Crawling back, shooting, swearing. The earth trembled. Tree trunks were splintered some more. Yellow yawning holes in the snow sent out groans, "Have pity! . . . Mercy!" Frozen clots of blood. Limping figures, some in blue, some in khaki, others in gray. Half burned, stinking flesh. Crippled wretched human beings in torn rags. Steaming stumps. Blueish, suffocated faces with protruding eyes. A faint smell of gas . . . death . . . cold death . . .

\* \* \* \*

The star has faded. Day breaks, dreary and gray. The holy night is over. Weary soldiers tear down their gas masks. A slight snowfall covers the gruesome field with a spotless white blanket. It is Christ-

Dec  
mas  
ther  
are  
mou

D  
belie  
city  
It st  
strike  
"E  
Text  
Linds  
add  
board  
all al  
discu  
sider  
from  
plexit  
strike  
enough  
anyth  
itself  
vital  
1685  
of Da  
so is  
of Da  
still.

The  
lows.  
Dan F  
cent cu  
upon p  
to sen  
Febru  
mediat  
missals  
mind o  
toward  
tember  
strike.  
The  
But he  
bones  
flesh a  
first pl  
ently st  
and ce  
were th

mas. Here is a trench with Christians in it; over there a trench with Christians in it. Sorrowful eyes are glued on the snow between, with its many mounds. It is Christmas. Snipers on both sides

watch to find a target for their deadly bullets, not because they hate. No! only to destroy the "enemy," the barbarian, the brute! On Christmas, they fight for humanity, for the truth, on the field of honor!

## The Praying Strike

By Helen G. Murray

DANVILLE, Virginia, is undoubtedly a religious city, a city of churches, a city of people who have gone to church and have believed in what has been preached to them there, a city that has taken its religion very, very seriously. It still takes its religion seriously even though a strike has divided it into two very distinct parts.

"Every executive board meeting of the United Textile Workers is opened with prayer," Matilda Lindsay told me today. And a local organizer added that this was true not only of the executive board but also of every meeting held by the strikers, all along the line. "The whole situation got itself discussed with Jesus Christ this afternoon," one outsider remarked—not too flippantly!—coming out from a long meeting at the very height of the perplexity and excitement of the earlier days of the strike. Jesus Christ is still quite real enough and near enough to the life of the average striker here so that anything can—and does—quite frankly and fully get itself discussed with him. Up to date religion is vital and real and essential to Local Union Number 1685 of the United Textile Workers of America, of Danville, Virginia. Just how long it will remain so is another matter. And just what the churches of Danville are doing to keep it so is another matter still.

### *What Brought the Strike*

The facts of the strike, briefly stated, are as follows. In January of this year the Riverside and Dan River cotton mills posted a notice of a ten per cent cut in wages. A committee of the workers thereupon petitioned President Green of the A. F. of L. to send in United Textile Workers organizers. On February 9 organization was effected. Followed immediately a series of discriminations against and dismissals of the local leaders that left no doubt in the mind of anyone as to the attitude of the company toward unionization. This continued until on September 29 more than 4,000 workers went out on strike.

These are, of course, only the bare bones of it all. But here in Danville itself it is easy to make these bones live; it is easy to clothe them with human flesh and send human blood pulsing through. In the first place what did the ten per cent cut, that apparently started all the trouble, signify in actual dollars and cents, convertible into flesh-and-blood? What were the original wages that were to suffer this cut

and how adequately did these wages provide for human needs?

Just here there are various versions of the story. The company claimed that prior to this cut it was paying an average wage of \$18.69. Yes, say the strikers, but this average included all salaries; overseers' salaries at from \$5,000 up, departmental superintendents' salaries at \$20,000 each, the general superintendent's salary of \$50,000 and even the president's salary which is rumored to run at from \$75,000 to \$90,000. The inclusion of the president's salary in averaging wages, is denied by some. But even omitting it, salaries paid to the overhead run high enough to give a somewhat exaggerated idea of wages paid to the workmen, when used to swell the average!

### *Living on \$13.75 a Week*

The strikers' average for between 3,000 and 4,000 employees in every department, is \$13.75. In compiling this, wages as low as \$6.70 must be included. Do with these discrepancies what you can. Figures can't lie, of course, but statistics compiled variously from company books and workers' pay envelopes, can and do differ! Be that as it may, let us concentrate just for the moment on the \$13.75. Paul Blanshard, in "Labor in Southern Cotton Mills," has very effectively exploded the myth that the "real" wages of southern mill workers are not low because the cost of living is so much less in the south than in the north. He amasses comparative figures on the cost of living for a family of five (father, mother and three children under 14) in a northern textile center (Fall River) and a southern mill city (Pelzer, S. C.) proving that it actually costs somewhat over \$100 more to live a year in the latter than in the former city (\$1,374.09 in South Carolina, as against \$1,267.76 in Massachusetts). Shelter in Pelzer figures at \$48 per annum. No such low rental as this is to be found in Danville where mill-owned houses rent all the way from \$1.25 a week for two rooms to \$5 and \$5.50 a week for the really artistic and commodious houses on Bishop avenue in Schoolfield, the mill town. For a four-room house \$3.50 a week is a usual rate.

If we assume, however, that \$1,374.09 is a fair estimate all things considered for living expenses in Danville, as well as in other southern cities, it is clear that a man working on \$13.75 a week (\$715 a year) can only half support that "average" family. The wife, too, must contribute her \$715 if the sum

total of income is to equal the sum total of expenditures. Of course, this puts a double responsibility on the wife, for she must not only carry half the burden of supporting but the whole burden of bearing this family. And when her hour comes and she must "lay off" for the necessary days or weeks or months, her income automatically ceases, just when it is most needed.

### *The Stretch-Out System*

But the cut was not all. "We could have stood a cut somehow, perhaps, but we couldn't stand the stretch-out any longer and the Lord only knows where that stretch-out was going to end!" I suppose we all know what "stretch-out" means. It is a picturesque Procrustean phrase that somehow not too subtly suggests broken bones, torn ligaments and lacerated nerves. That's practically what it means, too. I talked with three girls from the mills this morning, asking each the same question, "What did the stretch-out mean to you?"

"In the spinning room it meant jumping from 10 or 12 to 18 or 20, sometimes even to 22 sides (averaging over 200 spindles to a side)."

"During the years I've been working in the weaving room I've gone from 6 to 40 looms."

"In less than four months from 16 to 64 looms."

Stop a minute and translate that into terms of human exhaustion, of fatigue poison, if you will. Remember that these women were working 55 hours a week; 10 hours, five days a week and 5 hours on Saturday. They were on their feet, moving from loom to loom, from "side" to "side" from 7 in the morning until 12 and again from 12:30 to 5:30. As a matter of fact they must be on duty at 6:55 and 12:25. Those extra ten minutes seem to have been the cause of rather special irritation. Five minutes ahead of the hour in the morning when you come hurrying into the mill from the hundred and one little and big things that conspire to keep a woman at home until the last possible second, loom big. Five minutes deducted from an all too scant lunch hour, seem the last straw.

### *Unappreciated Welfare Work*

"Amusements?" scoffed one. "Sure the company helped provide dances and picture shows and all the rest. But by the time I got home after a stretch-out day, bed was the only thing on earth that could amuse me!"

I am persuaded, however, that the company meant well with those same amusements. To visit Schoolfield is to be convinced that somebody meant well somehow. To be sure, the paved streets of some of the romantic descriptions of Schoolfield are for the most part cinder roads. The houses are, almost without exception, painted and neat, well-kept, too, within and without, lighted with free electricity. They are pretty largely set up on the stilts at which Sinclair Lewis cavils in his "Cheap and Contented Labor." And he cavils justly. Basementless houses al-

low for an unconscionable sweep of wind and the three-quarter inch pine floors do not always serve to keep the wind out, either. Yet compared with certain Pennsylvania tannery communities and mining villages I have known, Schoolfield ranks high. I believe its planners and builders meant well, thought kindly of those for whom they planned and built.

Perhaps the company meant well too with certain other provisions it has made. But somehow its efforts seem not to be appreciated. Company stores with higher prices than other stores, a company doctor whose bills present themselves inexorably and are the first lien on the pay envelope for months afterwards—these may have been truly well meant provisions of a truly paternalistic system, but they seem to have lost their appeal for those for whom they were provided. In fact, those for whom all these things were provided show a disconcerting tendency to want to provide for themselves. Let us have—first and foremost—they say, a living wage and some chance for a leisure which is not mere meaningless exhaustion and we'll undertake to add all these other things for ourselves!

### *Not Benevolence but Square Dealing*

No—the day has passed when any sort of benevolence can be substituted for man-to-man square dealing. Devastating wage cuts, nerve-wrecking stretch-outs, destroying the efficiency of the human tools of industry in the interest of dividends, are not directly in line with the life, liberty and pursuit of happiness guaranteed our free white native born American citizens (among others) by our constitution. The Dan River and Riverside mills ran at a loss last year, it is reported. But no one seems to deny that they paid ten per cent dividends on the preferred stock!

"Organization is the only way we'll ever get our fair share of profits and our right to a job that isn't so speeded up that it makes old broken down men and women of us in what ought to be our prime of life," said an earnest young picketer, his face lighted from without by the flickering fire and from within by the fire of conviction. "And we won't go back till we safeguard that organization and its members against unfair discrimination!" "No, we won't," echoed the others in the background. "We'll stick till we win. And we'll surely win! We can't fail—what we're after is so just!"

There's a truly religious zeal about it all—their faith in a just God is the basis of their confidence in the triumph of their just cause—a faith that is at once touching and challenging.

And the churches of Danville, Schoolfield and environs—what are they doing to nourish this faith and keep it alive? There are various answers to that question.

The women of the several church societies who in early October passed down the picket lines with sandwiches and coffee—and songs of cheer and prayers of confidence—are one answer. "It was a lovely prayer that lady prayed," reported one big fellow,

"A  
L  
teri  
poin  
mill  
chur  
rec  
ploy  
talk  
orga  
or l  
and  
to t  
It h  
own  
dent  
stri  
mus  
was

O  
prea  
reco  
ques  
hims  
he r  
fully  
he co  
Bu  
you  
of th  
hims  
His  
now  
"V  
she  
was  
and  
"I  
past  
"pili  
neve  
some  
and  
old b  
right  
come  
help  
"I  
did h  
said  
Hook  
more

In  
and  
cloth  
Worl  
"I



"A lovely prayer!" May the good work continue.

Last spring several of the ministers of the ministerial association proposed that a committee be appointed to investigate the growing unrest among the mill workers with an end to discovering how the churches of Jesus Christ in Danville might act as a reconciling medium between employers and employees, and thereby ward off disaster. It is common talk in Danville that a clever and effective coup was organized by a certain group of the preachers more or less closely tied up to the mill owning interests, and the proposition tabled. That is another answer to the question, and a very significant one at that. It has driven a powerful wedge between the mill owner and what he once called his church. Incidentally those same ministers who now condemn the strike as "uncalled for, unnecessary, inexcusable" must remember that at a crucial moment the church was allowed to take no steps to prevent it.

#### *A Preacher Who Resigned*

Over in Schoolfield, though, there is a certain preacher who is putting his church and himself on record as having—and being—an answer to the question—an answer worthy of the church's Founder himself. When the strike came and wages ceased, he resigned. "Surely," I hear someone say scornfully. "His salary would cease too, so why shouldn't he cease along with it?"

But you haven't gauged him correctly if that's what you think. He resigned as regular salaried pastor of the Baptist church of Schoolfield, in order to offer himself as volunteer, unsalaried pastor of the same. His wife, who is a graduate nurse, is the wage earner now.

"We never once thought of quitting, of course," she said. "They need us now more than ever. I was so happy that I had my work to keep us going and we're quite all right with what I can earn."

"I didn't want them to keep me on as regular pastor," added the simple unassuming young man, "piling up a salary debt for the future that they could never pay off. But naturally I had to stay by them in some capacity. I told them that when it's all over and they're working once more, we'll go back on the old basis. And if they want me to stay on then—all right. That's for them to decide when the time comes. But in the meantime they'll need someone to help tide them over this crisis."

"I've wondered sometimes just what the churches did have to offer us of religion, in times like these," said an organizer. "But when I think about Preacher Hooks over there in Schoolfield, I don't wonder any more. He's the real thing!"

#### *Winter Comes*

In the meantime—winter comes. Between fifteen and twenty thousand people are being fed and clothed by contributions from the United Textile Workers and other A. F. of L. affiliated bodies.

"It's almost too peaceful a strike for its own good

—it will never get public sympathy or even attract much attention till the militia is called in and a few strikers are shot up." This was the comment of a hard-boiled publicity man.

Must we wait for that before our attention and our sympathy turn Danville-ward? Violence breeds violence, of course, on both sides. Up to date it has proved a peaceful strike—a prayerful strike, on the part of the workers. Up to date the company has brought in no troops to break up the peaceful picketing or evict the strikers from their homes. One almost holds one's breath. How long, oh Lord, how long, will it continue thus? The answer waits.

## Perpetual Prosperity by Amputation

By Oscar Ameringer

THE idea of promoting perpetual prosperity by amputation is not original with me. Like all great discoveries it was suggested by two events which in themselves bore not the remotest relation to the subject of prosperity.

Shuffling along upper Broadway recently in the midst of a dense crowd of pleasure seekers, I suddenly stumbled upon a strange apparition. A man, or rather what was left of a man, mounted on a low platform equipped with castors was dexterously pushing himself through the multitude with the aid of his knuckles. This part-person, if so it may be called, was dressed in a faded khaki uniform, surmounted by a service cap of similar material and dilapidation. From this I surmised that the apparition was an ex-soldier, whose lower extremities had been reported among the missing. This surmise was further strengthened by a placard on the back of the man, which bore the legend:

### VETERAN OF FOUR WARS

28th Infantry—1st Division

PLEASE BUY A PENCIL

As the man is unknown to me I might simply designate him as the unknown soldier, but in order to avoid confusing him with that well-known member of the martial profession I shall call him the unlegged soldier.

Now what struck me most forcibly about this de-legged warrior, was the unusual number of lead pencils he sold among the surrounding theater goers. I had observed itinerant pencil merchants before but none of them possessed the high-powered salesman-ship and taking personality of this soldier.

"There is something about this man," I murmured to myself, "some *it* that causes people to exchange their good money for a commodity for which they have no particular use or desire, which by the way,

denotes the height of scientific salesmanship. But, what is this *it*?"

While still pondering over the riddle I noticed two of the unemployed apple merchants for which New York city has become justly famous. Judged by appearance the quality of the apples offered for sale was identical. But while one of the apple merchants sold scarcely any apples at all, the other disposed of apples as rapidly as he could make change. Here again was that mysterious *it*. What was *it*?

And then all of a sudden I saw a light.

"It's the minus in the human equation," I cried. For the unsuccessful apple merchant was a whole man, whereas his successful competitor was minus his left arm and the thumb of his right hand—an affliction which compelled him to make change with the aid of his teeth, a very slow and laborious process that caused many of his patrons to depart without it.

### *The Light Dawns*

However, the light of understanding was still glimmering but faintly in my brain and might have flickered out entirely had not the whole apple merchant, observing my interest in his minused colleague, hissed: "Some people got all the luck."

And then like a blinding flash of lightning out of the pink sky came the great discovery—how to perpetuate prosperity by amputation. Here is the formula:

There are too many lead pencils, lead pencil factories and lead pencil makers and consequently we have over-production of lead pencils, resulting in unemployment for lead pencil makers. Anything increasing the sale of lead pencils will increase employment in lead pencil factories and therefore decrease the visible supply of unemployed lead pencil makers. Half a pencil merchant can sell twice as many pencils as a whole pencil merchant. The same holds good with apple merchants. Apply this principle to the sale of grand pianos, opera cloaks, and Packards, and the problem of perpetual prosperity is near solution.

I say near solution, advisedly, because there still remains the problem of how to slow down the mad race towards increased mass production and the consequent lowering of the demand for labor. So in order to bring about the balance between production and consumption without which perpetual prosperity must remain forever an unsolvable enigma I propose the anatomic limitation of labor efficiency.

It has been suggested that perhaps the same result could be obtained by reducing hours and increasing wages, but as these remedies run contrary to all the canons of capitalism they can safely be discarded in favor of my own plan which is nothing more or less than the safe, sane and conservative diminution of labor efficiency by amputation.

There are, for instance, too many miners. Well, what of it? Would armless miners or at the worst even one-armed miners produce as much coal as full armed miners?

There are too many structural iron workers. And so be it. But will anyone assert that delegged structural iron workers can rivet as many beams as full legged ones?

There are too many textile workers. Admitted. But would three-fingered textile workers tie as many threads as ten-fingered textile workers? And what a blessing, by the way, would four-fingered typists be to the overcrowded typing profession!

However, enough has been said to indicate the vast and far reaching—not to say revolutionary—possibilities of my discovery. I will therefore only add that both for humanitarian and financial reasons these amputations should only be performed in the early infancy of the objects of our solicitude, that is, at an age when the loss of working time is practically negligible.

So let us follow in the footsteps of the unlegged soldier. Let us grasp the opportunity presented to us by the thumbless hand of that one-armed apple merchant in order that the lofty goal of our age, "Perpetual Prosperity," may be attained at last.

## B O O K S

### One Still Wonders—Why?

WHY ROME? By Selden Peabody Delany. Lincoln MacVeagh, \$2.50.

THE QUESTION still remains unanswered. After carefully reading all that Dr. Delany has to say, the only reply is, we give it up. Why? The influences which moved him to make his submission to Rome five months ago, and to have this book ready for the public a scant three months later, are of course not mysterious. But influences are not reasons.

The influence which stands forth most conspicuously on the pages of Dr. Delany's book is the fact that he got tired of belonging to a small group which was misunderstood and misrepresented from both sides and which enjoyed no world-wide prestige, and wanted to belong to a big one which

everybody knows about, which has the prestige of unlimited power and resources and which, if attacked, can be attacked on only one flank because it occupies an extreme position. Because he was an Anglo-catholic and practiced a cultus which bore a strong resemblance to that of churches of the Roman obedience, people were always telling him that he ought to go over to Rome. Some members of his own (Episcopal) communion thought so. His impression—probably erroneous—was that most of them thought so. It is not in evidence that his Catholic practices got him into any trouble with his bishop—they wouldn't, in New York—or that he lacked abundant company in his own communion. Still, he was exposed on the one hand to the innuendos of Protestants who accused him of Romanizing and on the other to the insults of Roman Catholics who called him a Protestant. He lost his morale. In his own words, he "lost heart."

Dece  
Sin  
leade  
ably  
priest  
stern  
expos  
the R  
Fo  
rather  
of Pe  
of th  
Angli  
add r  
either  
argum  
and h  
is to  
that s  
he wa  
WH  
as a  
unten  
that t  
is not  
Let u  
to his  
invoca  
sion,  
of ros  
what  
church  
and e  
and t  
any ru  
of cat  
Rome  
major  
specifi  
accept  
logical  
dogma  
argum  
their  
church  
papacy  
or tha  
everyw  
Spe  
ism, i  
Roman  
the pri  
conver  
more p  
the co  
Why  
TH  
MOV  
kins P  
W  
the int  
lives?  
lations

Since his "conversion," he is described as having been the leader of Anglo-catholicism—a phrase which goes considerably beyond the facts, though he was an able and respected priest of that persuasion. But leadership should be made of sterner stuff. This "losing heart" and taking cover in a less exposed position does not smack of that heroic virtue which the Roman communion boasts that it alone produces.

For the rest, his apologia consists of nothing more than a rather feeble repetition of the stock arguments for the primacy of Peter and the infallibility of the pope, and a paraphrase of the familiar Roman arguments against the validity of Anglican orders. These need not be discussed here. They add nothing to the sum of previously existing knowledge on either topic. When an Anglican becomes convinced by these arguments, such as they are, he goes over to Rome, naturally, and his action in doing so is not open to criticism. What he is to be blamed for is getting into the dumps over the fact that some people thought he ought to go over to Rome before he was persuaded that he ought to do so.

Whether the position of the Anglo-catholics is right or wrong as a matter of fact, there is nothing inherently illogical or untenable about it. To declare, from the Protestant side, that they ought logically to make their submission to Rome is not only bad strategy but, what is worse, it is not true. Let us suppose that a man believes, on grounds which seem to him sufficient, in the doctrine of transubstantiation, the invocation of saints and the Blessed Virgin, auricular confession, and purgatory; that he finds spiritual value in the use of rosaries, scapulars, relics, images, incense, holy water and what not; that he believes in one authoritative Holy Catholic church outside of which there is no salvation, commissioned and empowered by God to preserve and transmit the faith and to administer the sacraments. It does not follow by any rule of logic that he must also believe that the criterion of catholicity is submission to the authority of the bishop of Rome and acceptance of his infallibility. The fact that a majority of those who hold to the beliefs and practices above specified have also come, in comparatively recent years, to the acceptance of the dogma of Roman infallibility, imposes no logical compulsion upon the minority who have not. That dogma must stand upon its own feet. If there are sound arguments for it, well and good. But whether good or bad, their cogency is not enhanced by the fact that the Roman church has a wonderfully effective organization, or that "the papacy is the outstanding feature of the Catholic religion," or that "everything the pope says and does is front-page news everywhere."

Speaking of conversions from Anglo to Roman Catholicism, it ought to be borne in mind that conversions from Roman to Anglo-catholicism are also numerous—even from the priesthood. In view of the regularity with which Roman converts burst into print, it might be interesting to have more publicity given to some of the interesting cases in which the conversion process works the other way.

WINFRED ERNEST GARRISON.

## Why Are the Chinese Anti-Christian?

THE INTERNATIONAL ASPECT OF THE MISSIONARY MOVEMENT IN CHINA. By Chao-Kwang Wu. Johns Hopkins Press, \$2.50.

WHY is there an anti-Christian movement in China? Why are missionaries who desire to work peacefully in the interior of that country so often forced to flee for their lives? Why are mission schools subjected to such drastic regulations? Is it because the Chinese are an intolerant people?

Is it because they are opposed to the tenets of the Christian gospel? No, says Dr. Wu, the trouble is political rather than religious. And then, beginning with the complications that followed the arrival of the first Roman Catholic missionaries in the 17th century, Dr. Wu traces developments all the way down to 1930, showing that in case after case the missionaries insisted on exercising rights of dubious or no legality, that they have interfered again and again to dislocate the workings of Chinese administration and justice, and that they have been used many times as pawns in the great game of imperialistic politics played by the nations of which they were citizens.

All things considered, it is hard not to regard this as the most damaging attack on the social results of the entrance of western missionaries into China so far delivered. It is damaging just because it is in no sense an attack. It is a restrained, carefully documented, almost academic thesis, written by a professor of political science in Fuh Tan university, Shanghai, and published as a volume in the Johns Hopkins University Studies in Historical and Political Science. One suspects that it played an important part in attaching to the author's name the Ph.D. degree which stands on the title page. Case by case the record is piled up of the way in which the activities of the missionaries have operated to inflict upon China loss of territory, impairment of sovereignty, and indignities of too many kinds to recount. At the end the question is no longer why the Chinese should appear unappreciative of the efforts made in their behalf by the missionaries, but why the reaction against Christianity should not have come sooner and been even more bitter.

It should be said that, if there are degrees of shortcoming in the dismal record, by far the largest number of cases in which missionary interests have done damage to China have involved Roman Catholic missionaries or missions. The manner in which Catholic bishops at one time arrogated high political honors to themselves is thus vividly described by one of them in this account of an episcopal journey: "Besides the red parasols consisting of three tiers of shades, the cavalcades and the cannonades, there was added before my palanquin an escort of three little children dressed in red and green, and carrying crowns composed of precious stones. Here, again, I signaled my arrival by setting free prisoners who were confined for offenses against our religion." Moreover, it is shown how in some instances—notably in the case of the Taiping rebellion—the rivalry behind the scenes of Catholic and Protestant groups had a far-reaching effect on the internal politics of China. It is sobering to discover that, in all the story, Dr. Wu finds only two missionaries—Dr. Timothy Richard and Bishop James W. Bashford—to praise for their part in combining a genuine and intelligent interest in China's political welfare with their religious contribution.

PAUL HUTCHINSON.

## Books in Brief

THE URGE OF THE UNRATIONAL IN RELIGION. By William Mullendore. Stratford, \$1.50.

In a work characterized by sound sense and earnest religious feeling rather than by technical scholarship, the author shows that he has thought his own way through from a conservative and traditional position to one tenable by a man of modern mind. Yet he realizes that rationalism is as impotent as irrationalism is blind. It is the non-rational factor in religion, as in all the rest of life, that furnishes the motive power. Supernaturalism for him is gone, as a category in which to group events and forces that contradict experience, but the divine remains as a quality of all significant expe-



rience. From this point of view the author interprets helpfully, and with occasional flashes of originality, some of the troublesome themes of religion—the Holy Spirit, miracles, and the atonement.

**AS WE WERE.** By E. F. Benson. Longmans, Green & Co., \$4.00.

The son of the archbishop of Canterbury had a box seat from which to view the pageant of Victorian England. Besides that, he has the keen wit and the golden pen that seem to be the gifts of the fairy godmother at the cradle of all the Bensons. The period is from the late seventies to the war. Among the principal dramatis personae of his literary and social memoirs are the great queen herself, Gladstone, Tennyson, Browning, Edward VII (as prince), Oscar Wilde, Whistler, Ruskin. Incisive criticism is mingled with personal recollections. Nor is his mood one of indiscriminate adulation. Alfred Austin, for example, is a shining mark for his satire, which is documented by an anthology of the prosy verse of this and other poets laureate. There is a full account of the great gambling scandal which led to a storm of criticism of the habits of the then prince of Wales, and a fling at the "bigotry of the nonconformists." The box seat here gave his view a warped perspective. Benson thinks that the prince's statement, in a letter to Benson *père*, that he "abhors gambling" carries "complete conviction of its sincerity." This is much funnier than it was intended to be, and one suspects that the author was momentarily entrapped into obedience to the motto which elsewhere he abjures—"de mortuis nil nisi bunkum."

**THE LIFE OF CHRIST IN WOODCUTS.** By James Reid. Farrar & Rinehart, \$3.00.

A wordless "novel in woodcuts" published last year prepared the way for this, and another this season parallels it. About 75 full-page woodcuts, strong, sincere and effective, tell the story without a syllable of type. The composition and decorative effect are admirable, though an occasional picture is somewhat too cluttered with detail for a perfect woodcut and shows a not sufficiently bold handling of masses. The alternation of treatment between the stark unrealism of the Byzantine school, or the style of El Greco in his mood of deliberate distortion, and the lyrical sweetness and naturalism of the late renaissance, is doubtless an intentional adaptation of style to theme, except in rare cases where both appear in the same picture, but it suggests that the author was in some doubt as to whether to be a pre- or post-Raphaelite. But nine-tenths of the work is better than merely good, and some of it is great.

**GUIDE THROUGH THE ROMANTIC MOVEMENT.** By Ernest Bernbaum. Thomas Nelson's Sons, \$1.00.

The English romantic movement represents not merely an historical phase of English literature but a permanent element in thought and its literary expression. The day of its dominance, however, was the first half of the nineteenth century. Its great names are Blake, Coleridge, Wordsworth, Lamb, Scott, Landor, Byron, Keats, Shelley, Carlyle. These and half a dozen others only a little less important furnish the theme of this bibliography and guide. Brief biographies and critical estimates supplement the lists of all important books on these authors. As an aid to the student or reader in this field, the work is both convenient and dependable.

**LIFE OF PHILLIPS BROOKS.** By William Lawrence. Harper & Brothers, \$2.00.

Nearly forty years after his death Phillips Brooks still ranks as one of the most commanding and influential personalities that the church in America has produced, as well

as one of the most lovable. No one else could have written his life so intimately and understandingly as Bishop Lawrence, his successor as bishop of Massachusetts. This biography is not a work of research. Its data are drawn from a single previously published life, supplemented by the author's own memories and estimates. It is this personal element that gives it special value. Conditions have changed since Phillips Brooks became the "first citizen" successively of Philadelphia and of Boston. The prestige of the ministry is perhaps less. Some problems are less simple than they seemed to Brooks to be. But can one imagine any part of the present American scene in which he would not occupy a position of conspicuous and beneficent leadership? His life is a course in practical theology and a restorative of confidence to the discouraged preacher.

**MASTERPIECES OF RUSSIAN PAINTING.** Edited by Michael Farbmán. Europa Publications, London.

Students of the history of art will find some important materials not otherwise easily accessible in this sumptuous volume commemorative of the exhibition of Russian icons held a few months ago at the Victoria and Albert museum in London. It contains many illustrations, both in color and in monochrome, of the best examples of Russian religious art from the eleventh to the eighteenth century, with text by several experts in this field presenting both a history of Russian art and a description of the elaborate processes by which it is now being preserved and restored. The soviet government may (and does) place a low estimate upon the religion in whose interest these works were created, but it places a high value upon the works themselves as part of the cultural inheritance of the country. This collection is of special value to those who are interested in Byzantine and early Italian painting. The best Russian work through the centuries has preserved the tradition which found expression in mosaics in Italy dating from the fifth to the tenth century and in the Italian primitives.

## A COMMUNICATION

### Why Religion Cannot Recapture the Campus

EDITOR THE CHRISTIAN CENTURY:

SIR: "Can religion recapture the campus?"—assuming the debatable position that it once had captured it—can it recapture even the Christian college campus? I do not see the remotest possibility of it. The present student generation has not faced the serious facts of life. Since the war college costs have at least tripled. Hence the students come from homes of comfort and sheltered lives. Religion roots in life's stern realities which they have never met. Religion fails to germinate.

They have never had religion vitally taught them. The dull Sunday school, the none-too-attractive preaching services constitute their religious training and experience. When they hear religion mentioned it is synonymous with boredom. Nor have they ever seen religion enthusiastically lived. Coming from homes of nominal church members where religion is church membership, attendance, support and little more, religion is to them a symbol of conformity and docility.

They face but little better conditions in college. The faculties—even in Christian colleges—are composed of good men and sincere, but of average type Christians. Nor are the college religious exercises, chapels, association meetings, and so forth, much above the average. And conventional, average religion is dead.

The  
a life  
curric  
never  
takes  
kind h  
for a  
learn t  
psych  
life pr  
no dire  
They  
daily t  
daily l  
Extra-  
ter tha  
than a  
slighte  
They  
althoug  
ligious  
point o  
profess  
learnin  
studies  
out th  
delight  
They  
campus  
to men  
sociabil  
group.  
wire-pu  
suspici  
means  
of any  
They  
never l  
learned  
dent in  
ners, p  
tual dr  
ligion d  
They  
never s  
problem  
leaders  
only pr  
ties. R  
ing for  
Two  
blamed  
knew,  
world,  
other.  
Secor  
short o  
propos  
college  
ligion c  
while i  
futile.  
must b  
organiz  
ing of  
tution i  
fellow  
from th  
methods  
religion  
wants a  
Dicki  
Carli

They do not face the realities of life in college. Religion is a life matter. But the students are not grappling with life. The curriculum is subject centered, not life centered. The student never learns the meaning of the physical universe for life; he takes a course in chemistry. He does not discover what mankind has learned in the long climb of the centuries; he signs up for a thin slice of history in Greek civilization. He does not learn the glory and meaning of the mind; he gets a smattering of psychology. Few colleges teach anything upon his two major life problems, his life mate and his life work. Where there is no direct grappling with life there can be no real religion.

They do not take their college work seriously. It is in the daily task that religion is won or lost. The student shirks his daily lesson. It is supposedly his major effort, but he skimps it. Extra-curricula activities absorb his time. A good game is better than a good lesson, and a campus office is more to be desired than a scholastic honor. Wherever the major duty of life is slighted religion withers.

They cannot share in the creative fellowship of learning, although creative fellowship is necessary for any growing religious experience. That creative fellowship must be at the point of life's chief duty—in this case the college studies. The professor but teaches his classes, very little does he share in their learning process. The student recites to the professor, but he studies and learns alone. There can be no religious growth without this sharing. Denied it, the students bluff their work, delight to get by, and character decays. Religion languishes.

They live amid a campus social system that is anti-religious, campus life torn into rival cliques and organizations. Election to membership is upon such arbitrary bases as clothes, money, sociability. It is fraternity against fraternity, group against group. There are the "ins" and "outs," with campus politics, wire-pulling, and the trading of campus honors. Everywhere suspicion, jealousy, scheming, a torn and bitter life. If religion means fellowship, then the campus social system is per se a denial of any possibility of religion.

They are quite unconcerned for the woes of life. They have never had to face them; they hardly know them. To the unlearned masses college is intellectual cake. But the college student insists that his cake be frosted with expensive dances, dinners, parties and fine clothes, although others lack even intellectual dry bread. Where blindness to human need flourishes, religion dies.

They do not think of religion as transforming life. They have never seen it happen. They talk glibly of "solving the campus problems." They learned that light lingo from the faculty, Y leaders, and college lecturers. Colleges "have no sins, they have only problems." Therefore students see no evils, only difficulties. Religion begins with repentance but they are merely searching for solutions. Real religion is ignored.

Two things follow. First, the college student is not to be blamed. Facing situations beyond anything the older generation knew, he probably averages far better. He did not make this world, nor his own training. He found the one and received the other. He cannot be blamed for living as he has been reared.

Second, there is no "solution" to this "problem." Nothing short of a thorough-going repentance will do. Little tinkering proposals like counting the faculty members at chapel, holding a college week of prayer, counting the students in Bible and religion courses, bolstering up the Christian association meetings, while important in their place, are in the long run foolish and futile. There must be a revolutionizing repentance. There must be the assembling of a religiously vital faculty, a reorganization of the curriculum in terms of life interests, a revising of the pedagogy to share the learning processes, and a revolution in campus social life that will make possible untrammelled fellowship. For religion roots into all matters of campus life, from the brow-beating of the freshmen to the professors' class methods. Not until such a revolution comes into college life can religion in any vital sense capture the campus. But who really wants such a revolution?

Dickinson College,  
Carlisle, Pa.

CHESTER WARREN QUIMBY,  
Professor of English Bible.

## CORRESPONDENCE

### Ministers Equally Guilty

EDITOR THE CHRISTIAN CENTURY:

SIR: A little while ago I was the guest speaker at a meeting of ministers in New York. I arrived at the meeting on time, and found that it was opened with a service of worship and prayer. This service was beautifully conducted by one of the members of the ministerial association. When the service opened there were perhaps five or six ministers present. During the scripture reading, the hymns, the prayer, etc., a few ministers filtered in one by one, and when the service was over there were perhaps 15 or 20 men in attendance. During the brief business session following the religious service, the majority of the brethren entered, and when I began my address, all were present.

I have long berated my congregation in New York for its tardiness at my Sunday morning services. I have again and again criticized men and women for coming late, and finding their seats during the scripture readings and the prayers. I have now discovered that, under the same circumstances, ministers act precisely like laymen. In view of the performance above described, I think I shall never again have the heart to criticize anybody for stumbling into my church a half-hour late, or just in time to catch the opening of my discourse.

New York City.

JOHN HAYNES HOLMES.

### "It Does Help"

EDITOR THE CHRISTIAN CENTURY:

SIR: Place: Theater, Sioux Falls, S. D. Time: 1:30 p. m., November 26, 1930. Audience: Predominantly Boy Scouts—occasioned by the court of honor in city with Admiral Byrd distributing medals at Methodist church. Picture: "The Dawn Patrol." Theme: The great toll of air patrol lives or the ability of Von Richter. Scene: Returned airman, distracted nerves, broken heart over lost companion. Consoling words, with urgent appeal to drink to the dregs. He complies, then exclaims: "I feel better. *It does help.*" "Upon my honor I will do my duty to God and my country, I will keep physically fit, mentally awake and morally straight." And Will Hays' organization lent the inspiration.

Mitchell, S. D.

CHARLES E. REIDT.

### Canons and Christian Fellowship

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial on Bishop Manning's latest tragedy of interference in a communion service of a body of believers not distinctively Episcopal, nor answerable to Episcopal polity. It is very clear that this was not to be a communion service of the Episcopal persuasion, but a communion service of the Christian Unity league invited to hold its sessions within the hospitable walls of St. Bartholomew's. Does the bishop have a canon governing the worship and fellowship and communion of the Christian Unity league? When he puts on his high priestly robes, and takes up his ecclesiastical "Torah" does the Episcopal church actually lose its soul of fellowship, shared with other Christian believers, and shrink to the proportions of a walled-in enclosure?

First Presbyterian Church,  
Sheboygan, Wis.

W. CLYDE WILSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial on "Bishop Manning Adds Another Chapter" is particularly fine. In browsing around my library I opened a volume of sermons by that great Episcopal preacher, Phillips Brooks, and ran across the following: "When I heard an English bishop preach that it was necessary to maintain a particular mode of burying the dead for fear of disturbing man's belief in the resurrection of the body, that preaching seemed to me to indicate a lack of faith in the real essential truth and

power of the doctrine, which could not be surpassed by any skeptic. And so it is always. Our jealousy for certain forms, our magnifying their importance, our fear that Christianity will not stand if we do not state and utter it just so—what is it all at the bottom but a lack of faith in Christianity itself, in its vital power and its original truth? Dogmatism and ritualism are all wrong when they think themselves supremely believing. Both are really symptomatic forms of unbelief. Whenever a man believes that only his machinery can save the nation or the church, he is a disbeliever in the vital force by which the nation or the church lives."

Dumbarton, Va.

W. D. BREMNER.

## EDITOR THE CHRISTIAN CENTURY:

SIR: By none are the narrow rulings and extraordinary doctrinal claims made by Bishop Manning more regretted than by the liberal and Protestant members of the Protestant Episcopal church. We are deeply mortified.

In justice to our church it ought, however, to be stated that in the judgment of some of our soundest canon lawyers Bishop Manning was under no constraint compelling him to act as he did as an administrator sworn to carry out our church's law. There is no canon requiring or empowering a bishop to interfere with the loan of a church building, if the communion is to be celebrated in it by a minister not ordained by a bishop in the apostolical succession. Neither is there any rubric or canon laying down the principle that "the special occasion" for which the bishop has the authority to give permission to non-Episcopalian ministers "to make addresses" must not be a special communion service. The writer was a member of the committee on canons of the house of deputies in the general convention at which the power to grant this permission was bestowed on the bishop, and can testify that the nature of the special occasion was never defined in debate, as it certainly is not in the canon.

The editorial in the *Churchman* holding that the bishop could do no less was in my judgment entirely wrong and its assertions were supported by no proofs. The bishop has entire discretion to grant the permission whenever the occasion seems to him "special." Here is the clause:

Provided that nothing shall be so construed as to forbid communicants of the church to act as lay readers; or to prevent the bishop of any diocese or missionary district from giving permission to Christian men who are not ministers of this church to make addresses in the church on special occasions.

It may be forcibly argued that this discretion should properly be lodged in the rector of a church who is primarily responsible for the teaching in his pulpit. Perhaps such episodes as we are having in New York may bring about such a change. I hope so. But till then, it is worth bearing in mind that the church has given the bishop of New York larger liberty than he is willing to use; that he could have granted that permission under the church's canon law. The fault is not in our canons, but in the exclusive doctrine of the ministry which Bishop Manning holds, and which he proclaimed with so much assurance as the official doctrine of the Episcopal church at the consecration of Bishop Gilbert, although it is not taught in our standards, is not exacted of our clergy, and is repudiated energetically by a large and intelligent section of our ministry and, I believe, by the majority of our laity.

This trouble grows out of the comprehensive character of our church. The trouble lies deeper than the canons and certainly will not be cured by the principle of selective obedience, whereby the bishop can overrule the canons he does not like. Such an extension of episcopal authority is the road to episcopal tyranny, especially where the divine-right theory of the episcopate is held.

The root of our troubles lies in that medieval and legalistic doctrine. Such controversies and such trouble seem inseparable from our church's comprehensive character. For the Episcopal church maintains its comprehensive character and combines Anglo-catholics and Protestants in one fold by adopting the historic episcopate as a mode of government and leaving the doctrine of the ministry undefined.

The scheme works well enough when a low churchman or broad churchman is the bishop, for he leaves the question open or speaks his own personal convictions as such. The trouble begins when an advanced churchman—strange name for such a reactionary type—is the bishop. Then we hear that what is a policy must be a doctrine; the distinction is too subtle for the bishop's positive type of mind. He accordingly announces his sacerdotal theory as the official doctrine of the church, and consecrates it, and puts it he thinks above discussion, by calling it Catholic.

We shall be interested to see whether the South India scheme runs upon the same rocks. There it is most expressly stated that episcopacy is a policy and not a doctrine. But nothing could be more significant than the careful moderation of the prayer book and the silence of the articles.

Let me sum up in a word the conclusion to which I am leading and that is that the canons and doctrinal standards of the Episcopal church are not to blame for these unfortunate episodes. Bishop Manning had freedom. The trouble is that he prefers authority. He likes to think of the sacraments as held with a kind of patent-right by ministers in the line to which he belongs. So we see that it is of little avail to liberalize laws, unless the interpreters are broadminded. The only way in which the harm can be lessened and perhaps remedied in some degree is for the liberal clergy and laity to repudiate such conduct and such teaching as official positions of the Protestant Episcopal church.

Bishop Parsons has done this splendidly in the *Churchman*. It is hoped that other bishops will follow his example.

As the active vice-president of the Evangelical Education society I speak for the influential group which prevented the dropping of the 39 articles from the prayer book on the ground that such action taken under Anglo-catholic leadership would be understood as a furling of our Protestant flag. Bishop Parsons rightly quotes the 39 articles as contradicting by their significant silence Bishop Manning's claim that he expressed the church's official doctrine.

St. Stephen's Church,  
Philadelphia.

CARL ECKHARDT GRAMMER.

## EDITOR THE CHRISTIAN CENTURY:

SIR: Bishop Manning and the Episcopal church are receiving a flattering amount of attention in your current issue. But please, please, Mr. Editor, be not so harsh and violent. You are carrying the ideal of Christian unity. And is not that ideal something too high and fine and spiritual to allow the calling of names to enter our discussions? Why drag in "pharisee"? Pharasaism is an attitude of mind; and we are probably all equally guilty, by thinking so often that we are the righteous ones and the others wrong. Concede to Bishop Manning, at least, the virtue of trying honestly and openly to carry out the laws of his church. He is foolish enough to think it is his duty to do so; and you have frequently commended the law-abiding citizens of the nation for their high sense of loyalty. And before you use the term "pharisee" as an epithet again, would it not be well to remember that the parable of the pharisee and publican was addressed to "certain who trusted in themselves that they were righteous and despised others"? Who are the pharisees? Only God knows.

Church of the Epiphany,  
Glenburn, Pa.

HORACE W. STOWELL.

## A Flat Denial

## EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of your review of the book, "Jefferson Davis, Political Soldier," in which the phrase "armed rebellion" is used in connection with the war of the southern confederacy: The war has been over a long time; but, in the interest of truth and justice, that phrase cannot be allowed to pass without a flat denial.

The Rectory,  
Georgetown, S. C.

H. D. BULL.

N  
Dr. V.  
Long  
Dr.  
ill sin  
attack  
pneum  
colleg  
treatm  
compe  
in Va  
of C  
From  
home  
born i  
of a c  
for an  
fields  
he en  
After  
a min  
His fi  
After  
as a s  
he wo  
then v  
and t  
church  
years,  
to Fir  
quarte  
velopi  
of the  
meant  
preach  
electe  
cil of  
was n  
to the  
der at  
ton re  
and fi  
and wi  
the wo  
of this  
ton ha  
until  
profess  
As an  
wide f  
coln li  
author  
a scor  
cipator  
them  
and "  
His "I  
have b  
tian C  
many  
of Dr.  
from l  
lished  
by Dr.  
Barton  
Dr. M  
Work  
Dr.  
of the  
by Pr  
Czech  
recogni  
man o  
federat  
be giv  
tation  
painted



# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Dr. W. E. Barton Dies in Long Island Hospital

Dr. William E. Barton, who had been ill since August, when he suffered a heart attack which was followed by bronchial pneumonia, died Dec. 7 at the Long Island college hospital, where he had been under treatment since Oct. 12. He had been compelled to relinquish his professorship in Vanderbilt university, also the pastorate of Collegiate church, Nashville, Tenn. From Nashville he went to his summer home in Foxboro, Mass. Dr. Barton was born in Sublette, Ill., 69 years ago, the son of a country physician. He was ambitious for an education and worked in the wheat fields and saved his earnings and in 1881 he entered Berea college, in Kentucky. After his graduation he was ordained as a minister in the Congregational church. His first pastorate was at Robbins, Tenn. After a brief pastorate there, he enrolled as a student at Oberlin seminary, where he won his divinity degree in 1890. He then went to Wellington, O., as pastor, and then to Shawmut Congregational church, Boston. There he served for six years, until 1899, when he accepted a call to First church, Oak Park, Ill. For a quarter-century he led this church, developing it into one of the great churches of the Congregational fellowship. In the meantime he became widely known as a preacher and church leader. He was elected as moderator of the national council of the church in 1922-3, and in 1927 was named one of the American delegates to the world conference on faith and order at Lausanne, Switzerland. Dr. Barton retired from the Oak Park pastorate, and from the ministry, in August, 1924, and with Mrs. Barton made a tour around the world. Shortly after the completion of this tour, Mrs. Barton died. Dr. Barton had lived in the east since that time, until he was called to the Vanderbilt professorship something over a year ago. As an author Dr. Barton had attained wide fame, especially in the field of Lincoln literature. Recognized as a leading authority on the life of Lincoln, he wrote a score of books bearing on the emancipator's personality and career, among them "The Soul of Abraham Lincoln" and "Abraham Lincoln: a Biography." His "Parables of Saged the Sage," which have been published weekly in The Christian Century and other publications for many years, perhaps revealed the genius of Dr. Barton as nothing else that came from his pen. These have been republished in several volumes. Other books by Dr. Barton are "The Life of Clara Barton" and "My Faith in Immortality."

## Dr. Mott Is Honored for Work Among Students

Dr. John R. Mott has had the "Order of the White Lion" conferred upon him by President Thomas G. Masaryk of Czechoslovakia, this honor being given in recognition of Dr. Mott's work as chairman of the World's Student Christian federation. His work for students is to be given further recognition in the presentation to him of a portrait of himself painted by Sir William Orpen, foremost

portrait painter of England. More than a thousand pounds has been contributed for this purpose by friends of Dr. Mott.

## Death of Archbishop Dowling of St. Paul

Archbishop Austin Dowling of the Ro-

## British Table Talk

London, November 25.

WARM and glowing oratory is out of fashion. But from the round table we have heard oratory worthy of other days, when men were not ashamed of imagery and were ready to appeal to the imagination of their hearers. We are too afraid of the ridiculous, so we do not attempt the sublime. Happily the Indian speakers have not so far yielded to our western ways; and if sometimes their words sound stilted, that is a small price to pay for true rhetoric. From among others we might single out Maulana Muhammad Ali, one of the two brothers who have led the Moslems of India. It is a pleasure to quote some of his periods: "If any man has saved the British empire today, it is that tall, thin Christian. If Lord Irwin were not there today heaven only knows what would have happened. At least I should not be the comrade I am supposed to be. We should not have been at this round table. It is for the sake of peace, friendship, and freedom that we have come here, and I hope we shall go back with that. If we do not, we go back into the ranks where we were before. I have not come to ask for dominion status. I do not believe in the attainment of dominion status. The one thing to which I am committed is complete independence. The real problem which is upsetting us all the time has been the Hindu-Moslem problem. But that is no problem at all. The fact is that the Hindu-Moslem difficulty, like the army difficulty, is of your own creation. But not altogether. It is the old question of divided rule. We are divided, and you rule. The moment we decide not to be divided you will not be able to rule. Where God commands I am a Musulman first, a Musulman second, and a Musulman last, and nothing but a Musulman. My first duty is to my Maker, and that is the case with Dr. Moonje also. He must be a Hindu first, and I must be a Musulman first so far as that duty is concerned. But where India is concerned, where India's freedom is concerned, where the welfare of India is concerned, I am an Indian first, an Indian second, an Indian last, and nothing but an Indian."

## More Hopeful Prospects

The prime minister and other speakers have proposed an increase of hopefulness in the prospects of the round table. It is somewhat early to say more than that every attempt is being made to explore the problem of central government. The problem is beset with all manner of difficulties; and no one in the least familiar with India imagines that it can be settled

by any generalities or by the use of slogans. It is a question of statesmanship, which can be solved with good will; and in recent times there has never been more good will than at the present moment. I believe the Indian delegates have been surprised at the general friendliness of English people. The speeches of Lord Reading and Lord Peel were cautious and yet not obstructive; they certainly expressed the deep-seated caution which is a mark of English thinking upon all such matters. It is freedom broadening down, but always rather slowly.

## The Great Gamble

The Irish free state is free to make whatever laws it likes upon lotteries. It has seemed good to the Irish to organize for the benefit of Dublin hospitals a gigantic sweepstake; most of the money subscribed came from England, where such sweepstakes are not arranged. The result is that some of the Irish hospitals gained somewhere about £130,000; the commission agents took about the same amount for running it, and the three prize winners have £204,764, £81,905 and £40,953. Proposals are being made to carry on similar schemes in this country, but they will be strongly opposed. The whole affair is lamentable. At a time when the one thing needed is for people to put in hard work, they are tempted to dream of something for nothing. The business is manifestly badly run if commissions equal to the sum obtained for charity have to be paid. The people who know and care about racing dread the effect of these gigantic gambles upon the turf. The enthusiastic servants of the public who run hospitals—and no praise could be too high for them—are passing through a hard time, and they are tempted by this swift way of raising the money. But such gambles will check direct giving, and in the end will bring no benefit to charity. I see that the Protestant churches of the free state oppose the gamble—and are prepared to support the hospitals which stand out of it. In spite of the present craze, I have faith enough in our hospital authorities to believe that they will refuse to follow the example of the Irish.

## Science and Religion

Sir Arthur Eddington took his place last Sunday in the forum arranged by the National Broadcasting corporation. The subject week by week is "Science and Religion." Sir Arthur dealt with the insignificance of man, and at the same time with this alarming thought—that man is the "typical custodian of certain qualities or illusions which make a great difference

(Continued on page 1573)

man Catholic diocese of St. Paul, widely known as a scholar, historian, educator, builder, administrator, orator, editor and philanthropist, died at St. Paul on Dec. 4 of heart trouble. For more than 11 years he had led his church in some remarkable accomplishments in the St. Paul diocese. He was 62 years of age.

#### Russell J. Clinchy Leaves Broadway Tabernacle for Washington Pastorate

Rev. Russell J. Clinchy, associate minister at Broadway Tabernacle, New York city since 1927, has accepted a call to become pastor of the Mt. Pleasant Congre-

gational church, Washington, D. C., a church which has won fame by its achievements through its life adjustment center,

with a staff of 26 physicians and psychiatrists, working with the minister of the church, all under the guidance of a

## Home Missions Seeks a New Way

Washington, D. C., December 5.

STRIKING differences of viewpoint appeared at the Home Missions congress held at Washington, D. C., Dec. 1-5. The various group conferences were a babel of conflicting philosophies and policies. Opinion ranged from a stalwart defense of the present denominational order to a forthright statement of the goal of a united Protestantism.

The very first session revealed the underlying differences of the 600 people who filled Calvary Baptist church. A section of this audience greeted Rev. Edmund deS. Brunner with applause when he charged that the attack on the problem of over-churching by home mission executives had been mostly talk. He asserted that but little has been done, and very much was yet to be accomplished. He commended the pragmatic and effective program of the Community Church Workers who come to grips with church competition in local fields. At the close of his address some people well known in the congress came up to him to complain that he "had gone too far." It was evident, however, that his carefully prepared address, which rested on research, could not be successfully challenged and no answer was made to it. Indeed, as the congress went on, the various group conferences seemed to assume more and more that Dr. Brunner was right, and that some forward steps should be taken.

#### Differing Viewpoints

It was also in this opening session that the older attitude of home missions was interpreted. Rev. Ernest M. Halliday spoke on "The Task and Administration of Home Missions." For him home mis-

sions was a matter of preaching the gospel to the unevangelized. This he placed in sharp contrast to what he called "a glorified social service."

Rev. Charles Stelzle also spoke in the opening session, making an effective plea for the employment of the new tools of the publicist in advancing the religious message. He had specific suggestions for the use of the radio, display advertising and the moving picture. His audience was particularly interested in an announcement that a large sum of money was available for the production of religious films when the Protestants could agree on what they want.

The conference method was employed for two days, with evening sessions and devotional periods that brought the whole congress together. The conference method is only effective under the guidance of a chairman who understands its use. There were frequent complaints of rambling and ineffective discussion. But there could be no doubt that the people who were assembled were able to voice their varied convictions. A bishop tried to silence a community church speaker, but found he had no support at all. Vigorous discussion resulted in findings more advanced than the home missions group has ever arrived at.

#### Comity the Hot Spot

Dr. William R. King, secretary of the Home Missions council, declared that all the various groups wanted to talk about comity, which was undoubtedly the hot spot of the congress. Previous gatherings had standardized the idea that a community of a thousand should have only one Protestant English-speaking church. Some of the delegates insisted that the congress should "put teeth" into this resolution.

The comity group reported: "Statistical and research experts have declared that too great a percent of home missionary money goes into fields of 1,000 population or less that have more than one Protestant church and that each of the denominations represented in the Home Missions congress participates in such duplication." The findings authorize a careful statistical study of these competitive fields. The results of this study are to be reported to the home missions councils, and then to the constituent boards. Thus the suggestion of one delegate asking that the boards end all competitive grants within two years and that boards failing to do so be given publicity on their competitive program, had its teeth extracted. The findings declare that the time has come to pass out of the resolutions stage to the action stage in ending competition.

The question of church architecture was considered in the town and country section, and a finding was brought in to seek the cooperation of the Federal council of churches in setting up an interdenominational board of architecture.

Some of the constituent denominations do not have a rural life department. It is proposed to seek funds with which to secure a secretary who will work with

(Continued on next page)

 **The Ideal CHRISTMAS GIFT**

A beautiful copy of the  
**PRAYER BOOK & HYMNAL**  
Your name stamped in gold FREE  
(Oxford, Cambridge and Nelson editions)  
Bibles, all sizes and bindings, etc. Alter Service  
Books (gold stamping FREE). Books of all  
Publishers.

Write for Special Offer to the Clergy  
**RELIGIOUS CHRISTMAS CARDS**  
Cut price on quantities  
Send for Catalogue "163"

**REDDING MASONRY SUPPLY CO., INC.**  
9 West 23rd St. (or 200 Fifth Avenue), New York

**Pathe'**  
**MOTION PICTURES**  
for  
**Holiday Showing**  
**EDUCATIONAL RELIGIOUS ENTERTAINMENT**

**PATHE EXCHANGE, Inc.**  
Educational Dept. C. C. 1230  
35 W. 43rd St.  New York City

## An Adventure in Human Relations

WE are Makers of Soup; and we began to achieve the highest Food Quality in our product from the day we set out to establish Human Equality in our plant.

ALSO we began to double and treble our business.

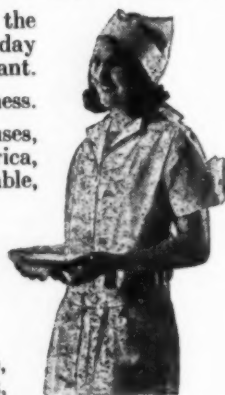
TODAY, four hundred leading wholesale houses, controlling the most exclusive brands in America, agree that our Soup is absolutely the best obtainable, and label no other.

TODAY, also, everyone in our plant, from the sales-manager in his office to this laughing little white-clad chef in the kitchen, is a level co-partner in the ownership, management and rewards of the enterprise.

IF you would like to join and help our Adventure, write us and we will send you our little booklet, "A Business Without a Boss"—and if you wish to try our soup, we will tell you where you may get it.

IT took us thirteen years to complete this "experiment in industrial democracy." Now we hope by our example to get others to do likewise.

**THE COLUMBIA CONSERVE CO., Dept. 1, Indianapolis, Ind.**



"Health for you,  
Happiness for us"

trained director. Mr. Clinchy received his education at Columbia, Drew seminary and Yale divinity school. He will begin his new work next month.

### HOME MISSIONS

(Continued from preceding page)

the various denominations on the rural life problem, this secretary to be directed by the Home Missions council.

The reports on cooperation achieved in the West Indies were very heartening. All ministers trained in Puerto Rico are trained in one union theological seminary. There is a united evangelical program in Santo Domingo. The work among the American Indians is more and more a united program. A resolution was passed authorizing the securing of new funds with which to initiate new union enterprises in the West Indies.

Reports were made that a large commercial firm is seeking to secure control of the reindeer herds of Alaska. These herds were established by a charity fund secured by certain American newspapers for the protection of the Eskimos. Representations will be made to the government of the United States on this matter seeking the protection of Eskimo interests.

### Defending Negro Rights

Aside from the comity interests, no subject aroused keener interest than that of Negro rights. Many Negro delegates were in the congress and one of the evening addresses was delivered by President Mordecai Johnson of Howard university. The findings of the congress declare: "To deny justice and fair play to an American because of color or race is as pagan as the caste distinctions of India are unchristian. The church must take a pronounced stand on the question of fairness and justice to the Negro as an American citizen. Unless this step be taken, it is now plainly evident that the more intelligent Negro will lose confidence in the type of Christianity which American Protestantism seeks to promote."

Some of the evening sessions at which formal addresses were presented reached a high level of religious interest. Few, if any, of the evening addresses aroused more interest than did that of Rev. H. Oliver, principal of St. Andrew's College of Saskatoon, and moderator of the United Church of Canada. He grew facetious as he recited the futile efforts in Canada to achieve comity. At one stage one denomination was given the towns on one railroad and another denomination was given another railroad. Then this was changed, and the towns were allocated to denominations in succession. No one could fail to be convinced by his statistical statement of the importance of changes in Canada since union. Compared with the timid counsels of American church leaders, his address was honest, scientific and vital.

The talk in the lobbies indicated that the people who went to Washington thought there had been a big advance over the sentiment registered at Cleveland a few years ago. But it is clear that the task of coordinating home mission work is hardly well begun. It is still in the resolution stage, Dr. Brunner declares. But large numbers of people believe that the time for action is at hand.

O. F. JORDAN.

### U. of C. Professors Debate Future Life

In last month's issue of the University of Chicago magazine, four professors discuss the problem of immortality. Prof. T. V. Smith, professor of philosophy, reports that "there may be metaphors and analogies, wishes and fantasies, hopes and fears, but there is no evidence for immortality, unless one can find more weight than I have been able to find in the literature of psychical research; we all out-talk our information when we discuss immortality." Says Prof. Anton J. Carlson, of the physiology department: "Since all present evidence points to the fact that the nervous system goes to pieces with the rest of the body at death, I cannot conceive of environments in the future that would exactly reproduce my heredity and personal experiences so that I could live again." Prof. Arthur H. Compton, physicist and Nobel prize winner, says that "on examination of evidence it appears that correspondence between brain activity and consciousness is not very close; my conclusion that thinking is partly divorced from the brain suggests the possibility of consciousness after death." Dean Shailer Mathews, speaking for the theologians, held that "there is no use in talking about what a particular form of matter will do or won't do before you know what matter is; there is no use in talking about preconditions of mental life until you know what life is; there is no use in being dogmatic about anything you don't know." "Religion did not invent itself in the continuance of life after death. That came out of the urge of life itself, and this is practically universal. Millions of people in all grades of culture have believed themselves immortal. The belief was due

to the deeper belief that what had produced personal values was still at work producing personal values. This belief did not come from psychological laboratories, because primitive man had none. They thought in terms of soul and spirit. I know the difficulty of this theory from the point of view of physiology, and physiology is about the only science that stands between a conception of matter and this world view that of necessity includes a belief in immortality. But I don't believe

### THE CHURCH AND ADULT EDUCATION

By Benjamin S. Winchester

"The best book published this year in the general field of religious education", says Jesse A. Jacobs in "The Christian Century". \$1.50

At your bookstore

RICHARD R. SMITH, INC.  
NEW YORK

By Martha Tarbell, Ph. D.  
1931



"The Lesson Help Without a Peer"

Cloth, \$1.30  
Postpaid, (\$2.00)

F. H. REVELL CO., 158 5th Ave., N. Y.; 851 Cass St., Chicago

**Dr. Versteeg,** Author of  
"PERPETUATING PENTECOST"  
Says of

## AFTER PENTECOST, WHAT?

"THE distinguished book editor of the M. E. Church, South, himself an author of large parts, has edited several volumes of great worth, of which 'Behaviorism, A Battle Line' is unquestionably the most scholarly. 'After Pentecost, What?' can claim distinction in yet another way. It is profoundly religious. The pages literally ooze with spirituality."

It is one of the few books that treat Pentecost with historical and scientific perspective, the while gripping the essentially divine episode commemorated at Whitsuntide. As usual, this collection of essays has both continuity and calibre. While not of equal worth, the average is high.

One wishes that every layman in American Protestantism could read the closing chapter by a business man who is a stranger to this reviewer, but who surely is no stranger to the profoundest meanings of Christianity. And every minister surely should read Doctor Caver's chapter on "New Social Attitudes." So one might go on, citing chapter after chapter, and commenting upon their timeliness and truth.

The Cokesbury Press is putting out some great books. For any one who wishes to read a religious book, with all that word implies for present day Christians, there is no better offering on the market just now."

—DR. J. M. VERSTEEG.  
A Good Gift to Clergy and Laity!

**COKEBURY PRESS, Nashville**

Chapters by

SAMUEL MCCREA

CAVERT

O. E. GODDARD

HALFORD LUCCOCK

W. T. WATKINS

G. RAY JORDAN

ELMER T. CLARK

J. E. CRAWFORD

R. A. DOAN

Edited by

DR. W. P. KING

180 pages that "literally ooze with spirituality."

\$1.50

At Your Own Bookstore!



## HOLY LAND

Twentieth Palestine Tour—April 11 to July 6, 1931—Shorter if desired—Conducted by Dr. and Mrs. Ray Allen—\$940 to \$1125, complete—England, France, Italy, Greece, Turkey, Rhodes, Cyprus, Lebanon, Palestine, Egypt, Switzerland, Germany, Holland, Belgium—Fine accommodations—Modest rates—Register without delay.



*That Wonderful Man—* Commonly called the Gospel of Mark, translated by Dr. Allen—Third edition, revised—Vivid, accurate, independent, often startling—Beautiful booklet—10 cts. a copy, \$1 a dozen, postpaid—Eminently suitable for study classes, and for Christmas greetings.

Rev. Ray Allen, D.D.

Kennore

Buffalo, N. Y.

## THROUGH JESUS TO GOD

### A PSYCHOLOGICAL APPROACH

A new course of study in monthly parts under the guidance of great teachers

75 cents

The American Institute of Sacred Literature

The University of Chicago

Chicago, Ill.

### A NEW RELIGIOUS PLAY!

#### "THE TINKER"

By FRED EASTMAN

Modern 3-act comedy with strong religious effect  
One set. Two hours. 4 men; 3 women.

75 cents per copy Royalty \$15.00

WALTER H. BAKER CO., 41 Winter St., Boston

### Does Your Church Need Money

Over 8500 Church Organizations have raised much-needed funds by the sale of **GOTTSCHALK'S METAL SPONGE**. It cleans and scours everything. Does not silver, rust or scratch. Keeps hands dainty. Write for information on this Money-Making Plan.

**METAL SPONGE SALES CORPORATION**  
Dept. 168 Lehigh & Mascher Sts., Phila., Pa.



## Pulpit Gowns

and Choir Vestment  
Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Vining Inc.

131-133 East 34th.

New York



**MENEELY BELL CO.**  
TROY, N.Y.

220 BROADWAY, N.Y. CITY

**BELLS**

## Church Furniture

Globeecraft Shops

Since 1874

Fine Church Furniture moderately priced.  
Tell us your needs. Before you buy—Compare!

Globe Furniture Mfg. Co.  
19 PARK PLACE NORTHVILLE, MICH.

that physiology knows all there is in the universe."

### Garrett Theologs Study Religions of Chicago

With the purpose of making a close study of the peculiarities of the various

religions represented in a large American city, a class of young theologs of Garrett seminary, under the direction of Prof. Murray H. Leiffer, instructor in sociology and home missions field work at Garrett, is this year making a series of visits to the several cultural and national centers of

## Special Correspondence from Scotland

Shettleston, Glasgow, Nov. 4.

THE inhabitants of the "dream island" of Skye, one of the largest of the Hebrides, have been agitating against the invasion of their sabbath peace through Sunday excursions, arranged by the London, Midland and Scottish

Skye Demands railway. Parliament, the Sabbath Peace secretary of state for Scotland, the procurator-

fiscal on the island (prosecuting attorney), and the chief constable were all appealed to in vain. The excursions were run, and Skymen who earn part of their living as seamen on the summer pleasure boats were forced to perform Sunday work or lose their jobs. There have been letters in the press, resolutions passed by kirk-sessions and other bodies, threats of invoking ancient sabbatarian laws, and an effort to introduce new protective legislation into parliament. Now the railway has promised not to run any Sunday excursions to the island in 1931, even though the venture is said to have been a financial success this year. But the continuance of this abstention policy is to be conditional on the Skye Sabbath Defence league's being able to prove to the railway company that it will pay the railway better to respect the religious convictions of the islanders than to pander to the demands of the irreligious in outside communities. Accordingly the league has with great good will called off the economic measure designed to deflect all possible passenger and freight traffic from the L. M. S. routes. . . . Moving picture houses are not open on Sundays in Scotland. However, the magistrates of Glasgow have again made the concession for 1930-31 which they have allowed in recent years. Each cinema in the city may open on one Sunday in February in the cause of charity, and the proceeds of the entertainments must be divided: one-half to the Lord Provost's fund, one-fourth to the infirmaries, and the other quarter to the Cinema trade benevolent fund.

### Alexander Duff Is Honored

At Pitlochry in Perthshire last weekend, the centenary of the sending out of Alexander Duff as the first missionary of the Church of Scotland, was commemorated. This town was chosen as being the birthplace of this pioneer of educational missions in India. He actually sailed from Scotland in 1829, but he was twice shipwrecked enroute, with narrow escapes from death on both occasions, so that it was the following year in which he commenced work. Duff was in India at the time of the disruption, but he elected to leave his state-bossed church along with the other disruption fathers—as in fact all the missionaries did. He was twice elected moderator of the free church. There is a

Duff hall in Calcutta, also a Memorial Celtic cross in Pitlochry in honor of this distinguished Scot. Dr. Bogle, the moderator, and Dr. Donald Fraser took part in the memorial services.

### Shorter Catechism And Education

Is the Westminster shorter catechism still suitable material for religious education? The new and revised syllabus on religious instruction of youth in Scottish schools, prepared by a joint committee of the Church of Scotland and the Educational Institute of Scotland makes no mention of it. The matter was recently discussed by the education committee (school board) of Edinburgh, some of the members maintaining that the catechism is foolish and out-of-date, others that it is vital and indispensable. As the result of a close vote, a communication is to be sent to the teachers of the public schools in the capital, stating that the education committee considers it desirable that the catechism should continue to be taught as heretofore, though teachers are free to use their own discretion in the matter.

### A Move to Free Slum-Dwellers

In Dundee last month, a slum-clearance housing scheme was opened, containing nearly 500 dwellings of one, two, and three rooms, which has cost the taxpayer not a penny. Mr. Robert Fleming, London, a former resident of Dundee, gifted the whole necessary sum of £155,000 to the city. The houses are intended solely for tenants who are displaced by the razing of slums. The one-room homes are designed for spinsters and childless widows, of whom a great number work in Dundee, since the jute mills there employ considerably more women than men. There is no charity about the scheme, as the tenants are to pay economic rents, the hope being that profits will accrue to the trustees, which can be expended to build more houses which will free other slum-dwellers from their unsanitary abodes.

### And So Forth

The American memorial to Bishop Seabury has been reduced, on account of the general financial situation, to the erection of a memorial east of the existing nave of St. Andrew's (Episcopal) cathedral in Aberdeen. . . . A prominent layman, Mr. Adam B. Keay, the man most responsible for the introduction of the "free will offering scheme" (envelope system) into Scotland, died in Glasgow last month. The system has been adopted by most churches here, only since the war made old methods of church finance hopelessly inadequate. Mr. Keay was active in holding a world conference of church treasurers here recently.

MARCUS A. SPENCER.

Chicago. The young ministers are studying at first hand, also, the industrial and economic problems confronted in Chicago.

**L. H. Cary, Long a Religious Book Promoter, Dies at 63**  
Luther H. Cary, who was for many

years connected with the Pilgrim Press, first as manager of the Boston store, then as director in Chicago and San Francisco, died at Chautauqua, N. Y., Nov. 14, at the age of 63. For the past ten years Mr. Cary had been head of the press and publicity departments of Chautauqua institution.

## Special Correspondence from the Southwest

Waco, Texas, November 29.

THE anniversaries of the various denominations in this sector have shown that the churches are in a healthy state. I have perused exhaustive reports of the several Methodist conferences, and I

have been deeply impressed with the notable gains in membership, the large increase in property values, the responsive conscience to social ills, and the spirit of progress. The most commanding single project before them at the present is the new move for a million-dollar addition to the endowment funds of Southern Methodist university, led by the bishops.

### Compromise on Fundamentalist Proposals in Oklahoma

Baptists of Oklahoma are being commended for rejecting much of a proposal brought before their annual meeting by a radical fundamentalist which would have placed their university at Shawnee under a charter similar to the ill-fated one at Des Moines. The suggestions were debated for more than a day, the requirement that the trustees and faculty consist of ministers being decisively defeated, and the elaborated creed which according to the Baptist Messenger was not altogether satisfactory, being finally accepted as an expedient to satisfy distrusting elements. Reactionaries in Oklahoma appear to be fading out of that vivid scene, and a new day of sound conservative progress is heralded.

### Texas Baptists in Calm Mood

Texas Baptists at Amarillo, with a larger attendance than last year, report an advance in budget offerings, decrease in debts, the near completion of the greater Baylor campaign for payment of its debt and a million-dollar increase in endowment, and a fine glow of unanimity betrayed a complete apathy toward creed-revision and offered no encouragement to chronic agitators and obstructionists. It was the first time for the Baptists to meet on the plains, but the high success of the convention in that environment no doubt has contributed greatly to the unsurpassed cooperation now being seen under the leadership of the executive secretary, W. R. White, who came to his position from the pastorate of the First church, Lubbock, a plains church.

### Progress in Race Relations

The Texas commission on interracial cooperation met in annual session in Dallas, last month. Several leading white professors and a number of distinguished Negro educators participated in the discussions. Notwithstanding the lynching of a Negro at Sherman last spring, the feeling between these two races is undoubtedly improving. While southerners have, as a rule, always had a kind, paternal attitude toward the colored race, they are

more and more concerned with treating them with justice and providing educational, economic and religious advantages. On the other hand the better class of Negroes are more and more seeking to stand upon their own merit and to compel the respect of the whites by their attitudes and behavior.

### B. Y. P. U. Has Huge Convention

When it comes to annual meetings, it appears that the Baptist Young People's union of Texas outstrips them all. At Temple the convention was attended by more than 4,500 registered delegates, three auditoriums being necessary to accommodate the throngs in simultaneous sessions.

JOSEPH MARTIN DAWSON.

### Chicago to Have Religious Drama Tournament

Chicago's second interchurch tournament of religious drama is now getting under way. It will involve the leading Protestant churches of the city. The tournament is under the auspices of the Chicago council of religious education. Dr. Fred Eastman, professor of religious literature and drama at the Chicago theological seminary, is chairman of the tournament committee. The object is to raise the standards of religious drama in Chicago and to demonstrate its value in the educational and worship activities of the churches. Last year's tournament included more than 30 churches and the results were so valuable that a larger num-

## A book of tremendous FAITH

# The Master of Men

Quotable Poems  
About Jesus

Compiled and edited by THOMAS CURTIS CLARK

Today, when many are asking whether Jesus' message still applies, the testimony of the poets to his greatness and uniqueness is needed. Here are nearly 200 poets of modern times to whom Jesus Christ is still the MASTER, and the World's Hope. 300 poems are included. Every poem is good poetry, is inspiring, is quotable. An invaluable book for ministers who use poetry in their sermons; a volume of inspiring quality for EVERYBODY.

"This book reveals anew the inexhaustible wonder of the life of the Master of Men, that 'perfect life in perfect labor writ.' A fine anthology of the religious spirit." *The Christian Century*.

"What a tribute! How far does it surpass what genius has said or could say of any other person! What an answer to scoffing skepticism!" *Presbyterian Banner*.

**THE PERFECT CHRISTMAS GIFT**—A superb tribute to Jesus—Inspiring poetry—A volume artistically printed and bound. (\$2.00)

**RICHARD R. SMITH, INC.**  
12 EAST 41ST STREET NEW YORK



## "The Lure That Leads Men on to the Highest Living"

is set forth in

# THE ISSUES OF LIFE

By HENRY NELSON WIEMAN, Ph. D.  
Divinity School, University of Chicago

"This is the best book on religion and life that I have seen in many a day. It is bound to draw the respectful consideration of college students, many of whom have turned away from the platitudes and generalities of the average religious books, for it starts from a sound basis of proved experience. It is the type of religious leading that we most need today."—Paul Jones, D.D., College Pastor, Antioch College.

Net, \$2.00, postpaid

At the Better Bookshops

## THE ABINGDON PRESS

NEW YORK  
150 Fifth Avenue

CINCINNATI  
420 Plum Street

CHICAGO  
740 Rush Street

ber is expected this year. The tournament will culminate in a religious drama festival to be held at the Goodman theater on March 9, when the three groups of players who have done the most creditable work will present their plays.

#### Death of Dr. E. F. Merriam, Baptist Leader

Dr. Edmund F. Merriam, who during practically his entire mature life was associated with Baptist journalism and mission leadership, is dead, at 83 years of age. Dr. Merriam gave 20 years of his life to the Baptist missionary union, in secretarial and editorial capacities. In

1901 he came to the Watchman, published in New York city, as one of the editors; in 1904 he became editor, in asso-

ciation with Dr. Joseph S. Swaim. He continued in that position until 1913, when the Watchman and the Examiner were

## Special Correspondence from Cleveland

Cleveland, O., November 29.

CLEVELAND worked up an appetite for its Thanksgiving dinner by subscribing \$5,418,000 to its community fund—the largest sum ever raised by this or any other city at one time for the current expenses of charitable

#### Community Fund Breaks Record

and welfare organizations. Of this amount, \$4,667,000 was for the "regular" fund, and \$751,000 for an emergency fund to tide the relief agencies through the present winter of unemployment and unparalleled distress.

#### Success Comes in Lean Years

The current campaign was noteworthy in several ways. In the so-called prosperous years of 1926, 1927, and 1928 the fund fell a little short of the appointed goal. In the two hard years of 1929 and 1930, the entire amount asked for has been forthcoming, and with less apparent strain than in previous seasons. This year the main fund was never in serious doubt—the only question was whether the additional \$750,000 could be secured. The explanation is twofold—the public knew that the money was needed, and the management of the fund has wisely abandoned many of the war-time methods with which it began. Little is heard about "100 per cent" business houses, stickers have entirely disappeared, and even the buttons are less worn than in previous years. The element of compulsion is fading out of the picture.

#### Workers Give in Hard Times

Most remarkable was the record of the industrial division, which solicits the workers in all large factories and business houses. With 31,000 fewer prospects this year than last, because of unemployment, this division raised \$190,000 more than in the previous year, securing 212,000 subscriptions totaling \$1,039,000. The average pledge this year was \$4.86, against \$4.04 last year. Apparently the workers who have jobs realize the necessity of contributing towards the relief of those who have been laid off, and accept the community fund as the proper channel for their giving. The moral of the whole campaign is that when the need is apparent the money is forthcoming, even though the times be hard.

#### Churches Raise Budgets Despite Slump

Church finances in days like these make an interesting study. Congregations immediately dependent upon the wage earner or the people who play the stock markets are hard hit, and those whose budgets were inflated find themselves in a bad way. But the organizations whose appeal is to the professional and middle classes are "making the grade" in excellent fashion. The United Presbyterian churches have stressed stewardship for many years, and are said to be in good shape. One

Congregational church has actually secured an increase in pledges for next year, but is keeping the fact dark. In these troublous times the new management of the Federated churches is asking the individual churches to shoulder the financial support of that organization in larger measure than in the past, and is meeting with surprising success. Apparently there are many bright spots on the financial horizon.

#### Is It Genuine Religious Discussion?

Last month 2,800 people paid from one dollar to two and a half for the privilege of hearing Clarence Darrow tell why he is an atheist, while Quinn O'Brien for the Catholics, Rabbi Brickner for the Jews, and Charles L. DeBow for the Protestants testified to the faith which was in them. Meanwhile 500 would-be spectators failed to get in. Most interesting was the reaction of the newspapers to this talkfest. In the minds of the city editors this was not "religious news" but "real news." One paper gave the church editor a night off and sent the sob-squad to the meeting. From all accounts it was not a religious gathering, but a "Roman holiday" which lined the pockets of the promoters and participants quite nicely.

#### Will Advise on Organ Buying

The trustees of the Ohio conference of Congregational-Christian churches have made an interesting innovation in naming Vincent H. Percy, organist of the Euclid Avenue Congregational church, as consulting architect and engineer in the field of pipe organs for the churches of the state. When the ordinary church starts out to purchase an organ the committee in charge is usually a stranger in a strange land—and quite frequently gets "taken in." The purpose of this appointment is to give the churches the advantage of skilled advice in their dealings with organ builders. Mr. Percy is a rare organist in that he actually understands the inner workings of his "box of whistles."

#### Starts Independent Services

W. Harry Freda, formerly pastor of the Church of the Master, is giving a series of popular Sunday evening lectures in the auditorium of the newly erected Cleveland club. The night the writer attended some 200 people sang "Old Black Joe" and similar ditties for 15 minutes and then listened to a solemn address on "The Art of Living," which was adorned with many illustrations but no smiles. There was neither a prayer nor a collection. Just what it was all about remained a mystery.

#### A Celebration

Hough Congregational church has had a great time celebrating forty years of usefulness.

JOHN R. SCOTTFORD.

### SAVE— Without Sacrifice



The finest accommodations and service, in a modern, select hotel, located in the heart of the Fifth Avenue Hotel Center.

Economy Rates  
FOR ONE PERSON  
(DOUBLE BED) (TWIN BEDS)  
\$3.50—\$4 \$5—\$6

FOR TWO PERSONS  
Only \$1 Additional, Any Room  
SUITES, Parlor, Bedroom and Bath  
(one or two persons) \$9, \$10, \$12  
801 ROOMS  
Each with private bath (tub and shower)  
circulating ice water, mirrored doors.



### The Home Hotel of New York

Homelike in service,  
appointments and  
location . . . away  
from noise and con-  
gestion, yet but a  
few minutes from  
Times Square  
garage facilities for  
tourists.

Room and Bath from  
\$3.00

Home folks will  
like this hotel

HOTEL  
**BRETTON HALL**  
BROADWAY at 86th ST.  
NEW YORK



consolidated. Dr. Merriam had a large part in bringing about the consolidation. He remained with the Watchman-Examiner until 1916. Since that time, he had been a steady contributor to its pages.

#### Will Study Higher Education In India

A commission appointed by the International missionary council and the National council of India, will study the problem of Christian higher education in India during the coming winter. The two American

members of the commission are Dr. William Adams Brown and Pres. W. J. Hutchins of Berea college. Prof. Oscar M. Buck, of Drew, will serve as secretary, and Dr. A. D. Lindsay of Oxford, as chairman.

#### Missionary Museum at Princeton Is Opened

Under the direction of Dean Samuel M. Zwemer, recently installed at Princeton seminary in the chair of history of religion and Christian missions, the mission-

ary museum, plans for which were announced last summer, is now open. The museum is intended rather for study than for exhibition purposes.

#### Abyssinian Monarch Makes Gift to Bible Society

Ras Tafari, recently crowned emperor

#### BRITISH TABLE TALK

(Continued from page 1567)

to the significance of things." He displayed purpose in an inorganic world of chance . . . Was this as insignificant as he was? He proceeded to show that there was "one elementary inescapable question." *"We were that which asked the question."* Responsibility towards truth was an attribute of our nature. It was through our spiritual nature, of which responsibility for truth was a typical manifestation, that we first came into the world of experience; our entry via the physical universe was a re-entry." Here Eddington is taking up with all his vaster apparatus of knowledge the position of another great scientist, Blaise Pascal, who put the same inescapable question in immortal language. When will our psychologists of the behaviorist school answer that question? At the close Sir Arthur said that no scientific method could help us in this matter of religious experience. How could we expect it? "It did not fall within his scope to give the earnest Christian the assurance he desired; he doubted whether there was any assurance to be obtained except through the power of the religious experience itself; but he did bid him hold fast to his own intimate knowledge of the nature of that experience. He thought that would take him nearer to the ultimate truth than the codifiers and symbolizers could reach."

#### And So Forth

The new moderator of the Scottish church is to be Dr. Graham of Kalimpong in north India. The United Free church has had three missionary moderators—Dr. Laws, Dr. Fraser and Dr. Dugald Mackichan, but the established Church of Scotland has never had one. Now the reunited kirk in the year of a forward movement—at home and overseas—has honored a great missionary by electing him to its highest honor. . . . 17,913 clergy are needed for work in England; there are 16,745, a deficiency of 1,168; and in addition 333 clergy will be required to meet the increase of population in the next 10 years. The increase in ordinands is encouraging, but not sufficient. And the clergy are not properly distributed, a commission appointed last year reports to the church assembly. . . . They were discussing in that assembly whether the title "emeritus" should be added to this or that church official who had retired from service. "Why not speak of a verger emeritus?" one speaker asked. . . . The prime minister's secretary, in thanking the Rev. William Paton, secretary of the International missionary council, for sending Mr.

MacDonald a copy of the memorial on the future of India, signed by over 200 missionaries in India, said: "Like all who have been brought into contact with their work, Mr. MacDonald is very much alive to the value of their testimony, and he appreciates their action in bringing it forward at the present moment." The letter continues that the premier is greatly encouraged by the thought that missionaries are continuing to promote the great cause they have at heart by using all their influence towards an adequate and final solution of the Indian problems. Mr. Wedgwood Benn, secretary of state for India, has also gratefully acknowledged a copy of the memorial sent to him.

EDWARD SHILLITO.

## GOOD BOOKS AT ONE DOLLAR

Catholicism and the American Mind, Garrison  
Christian Humanism, Stafford  
Straight Answers to Life Questions, Smith  
The Outlawry of War, Morrison  
The Scandal of Christianity, Ainalle  
20th Century Love Poems, Hill, Compiler  
White Peaks and Green (poems), Fuller

Order from your Bookseller

### WILLETT, CLARK & COLBY

440 S. Dearborn St., Chicago  
200 Fifth Ave., New York

## 5 Reasons Why

Your School, from the Older Intermediates to the Oldest Adults, should adopt beginning January 1

#### EDITORIAL STAFF OF

The 20th Century Quarterly  
THOMAS CURTIS CLARK, Editor  
HELEN BARRETT MONTGOMERY  
JAMES M. STIFLER  
JOHN R. EWERS  
ERNEST BOURNER ALLEN  
HERBERT L. WILLETT, JR.  
ROY L. SMITH  
SYDNEY STRONG

## The 20th Century Quarterly

1\*\* Because its Primary purpose is the building of Christian character.

2\*\* Because it breathes the spirit of TODAY

3\*\* Because it makes a direct study of the Bible

4\*\* Because it is vital, vigorous, red-blooded

5\*\* Because it is non-sectarian

Treats the International Uniform Lessons in fresh, vital, interesting fashion

Ask for free sample. Plan to use the Quarterly in Your Class, Your School, January 1.

The 20th Century Quarterly,  
440 S. Dearborn St., Chicago

Send me free sample of your Quarterly.

My name.....

Address.....

# MODIFIED PROHIBITION

BY

William H. Hudnut, Jr.

◀ Is now available  
in pamphlet form! ▶

This truly remarkable article appeared in THE CHRISTIAN CENTURY for November 5, 1930. Editors declare, and readers affirm that

"Hudnut has hit the nail on the head. It's the best thing written on Prohibition in years"

and that

"it deserves widespread reading."

Also included—

## DRY THOUGHTS ON ELECTION DAY

*an editorial which appeared in the issue for November 12th.*

24 PAGES 3½ x 6 INCHES

FIVE CENTS PER COPY

QUANTITIES (25 OR MORE)

THREE CENTS EACH

USE THE COUPON!

THE CHRISTIAN CENTURY  
440 S. Dearborn St., Chicago

Please send me . . . copies of pamphlet containing W. H. Hudnut's article, MODIFIED PROHIBITION, and the editorial, DRY THOUGHTS ON ELECTION DAY. I enclose \$ . . .

Name . . . . .

Address . . . . .

of Ethiopia, has shown his interest in the work of the British and Foreign Bible society by making a gift of £100 and a gold medal. He has also promised to present the society's library with copies

of the four gospels printed on the private imperial press, and when the new Bible house was opened in Addis Abbaba the emperor performed the inaugural ceremony.

## Special Correspondence from Pittsburgh

Pittsburgh, Pa., December 6.

NOT far from Pittsburgh, one of our leading dairy companies has a large dairy farm, upon and near which many families employed in the business live. On Sunday, Nov. 30, a handsome new church of colonial type, built by the owners of this company, was dedicated. The

dedicatory sermon was preached by Dr. Carl W. Petty of the First Baptist church of Pittsburgh. The name of the church is interesting, "God's Church for All People." Because of the peculiar demands of the business there is no morning sermon. But the service of the day is held at 2 p.m. For a time, at least, the church will have no regular pastor, and various ministers will be called out from the city for the afternoon service. It is estimated that approximately 150 people will attend this church. It was found that many of these families had not been attending any church at all. At the dedicatory service a 10-year-old boy looked up at the stranger beside whom he sat and said, "Isn't it great to be in God's house?" And the stranger remarked, "Why, have you never been there before?" The youngster replied, "No, I have never been in a church or a Sunday school." Many of the children in the community had similar experiences.

### Western Theological Seminary

Dr. James Kelso, president of this prominent Presbyterian seminary, informs us that the attendance, this year, is 110, which is larger than that of last year. The conference held last year attracted such a large number of ministers from several denominations, the interest was so intense, and the fruitage so large, that the seminary will set up another conference for next February. Such a conference will be much appreciated by hundreds of ministers in this vicinity.

### Mt. Lebanon Baptist Church Dedicates

The beautiful new building, erected by the Mt. Lebanon Baptist church was dedicated on Nov. 16. The Rev. Edward Bleakney came to this rapidly growing section three years ago, and has received approximately 400 members. Mt. Lebanon lies on the sunny uplands which comprise the southwestern suburbs of Pittsburgh. The community is building up with remarkable rapidity and the type of homes are such as the upper middle class provide for themselves. Dr. Bleakney found that an open membership policy was almost imperative in such a community, and accordingly the church is really undenominational, although definitely affiliated with the Baptist denomination. At present there are 835 members. The church is of stone, romanesque architecture with a slender spire. The main auditorium seats 825, while the Fel-

lowship hall, downstairs, can provide tables for 450. The total valuation of the property is \$375,000. The dedicatory sermon was preached by Dr. George B. Cutten, president of Colgate university. Largely attended services followed during the week, with Dr. Carl W. Petty, First Baptist church of Pittsburgh, Dr. Ivan M. Rose, First Baptist church of Philadelphia, Dr. John M. Moore, general secretary of the Federal council of churches, and Prof. Gaius J. Slosser, of the Western theological seminary, Pittsburgh, as the prominent speakers. The church thus becomes one of the great religious institutions, in what we Pittsburghers call the South hills.

### Mt. Lebanon United Presbyterian Church

The pastor is Dr. Edward C. McCown, who is in his 26th year. The city has grown out to meet his church in the country, and has entirely enveloped it with lovely homes. The pastor is assisted by the Rev. Donald Spencer; other workers are the pastor's secretary, a financial secretary, and a trained Sunday school director. I have been told that the total membership is approximately 2,300, of whom 2,000 are contributors. If this is true, it is certainly unusual. The exact enrolment of the Sunday school is 1,876, and two weeks ago the attendance was 1,176. A new church was dedicated three years ago, at a cost of \$450,000. It stands on a hill and its two towers remind one of Durham cathedral. For miles around these lovely towers are outstanding. The church seats 1,400 people and frequently in the morning is well filled with worshippers.

JOHN RAY EWERS.

### BOOKS RECEIVED

Savonarola, by Ralph Roeder. Brentano's, \$5.00.  
An American Epoch, by Howard W. Odum. Holt, \$3.50.  
Collected Poems of Robert Frost. Holt, \$5.00.  
High Stakes and Hair Triggers, the Life of Jefferson Davis, by Robert W. Winston. Holt, \$3.50.  
New York, by Paul Morand. Holt, \$2.50.  
Protestant Cooperation in American Cities, by H. Paul Douglass. Institute of Social and Religious Research, \$3.50.  
Kilts to Togs, by Harry Webb Farrington. Macmillan, \$2.50.  
The Forest Service, Its History, Activities and Organization, by Darrell Hevenor Smith. Brookings Institution, \$2.00.  
Emotions of Men, by Frederick H. Lund. McGraw-Hill, \$2.50.  
Religion in a Changing World, by Abba Hillel Silver. Smith, \$2.00.  
Flights from Chaos, by Harlow Shapley. McGraw-Hill, \$2.50.  
Songs for Courage, by Grace Noll Crowell. Southwest Press, Dallas.  
Tintype Types, by Violet Short. Southwest Press.  
Birds of Tanglewood, by Karle Wilson Baker. Southwest Press.  
Life of Phillips Brooks, by William Lawrence Harpers.  
How Shall I Learn to Teach Religion? by Blandie Carrier. Harpers.  
Prayer, by W. E. Orchard. Harpers, \$1.25.  
Things I Know in Religion, by Joseph Fort Newton. Harpers, \$2.00.  
The Inner Sentinel, by L. P. Jacks. Harpers, \$2.00.

# CHRISTMAS . . .

## and THE CHRISTIAN CENTURY

**M**ANY readers of The Christian Century regard a year's subscription to the paper as the most intelligent gift they can make to their thoughtful friends. They recognize a quality in the paper which they desire to incorporate into their Christmas giving. They know that a gift such as this leaves a permanent deposit of gratitude in the mind of the receiver.

It is with particular pleasure, therefore, that The Christian Century authorizes its subscribers to use the Special Rate Certificates in making Christmas gifts to their friends. When signed, the Certificate grants you the right to send in a new subscription at the very low rate of \$2.50 in cash.

### Make Your Christmas Giving Count!

**I**f you have used the six Certificates which were recently mailed you, send for more. There are plenty!

THE CHRISTIAN CENTURY,  
440 S. Dearborn St., Chicago

Gentlemen: Please send me at once

.....Special Rate Certificates.

Name .....

Address .....



# The Leather Gift Edition of **QUOTABLE POEMS**

+ + + + ♦ + + + +  
and here is your Christmas  
gift novel—Lloyd Douglas's

## MAGNIFICENT OBSESSION

A thrilling story that is more than a story—it has tremendous values for those who are looking for a satisfactory way of life.

Says DR. OZORA S. DAVIS:

"Can you beat it? The story is as vivid as the vocabulary, the love plot is fascinating. But there is something far beyond all this in the book. The Sermon on the Mount is in it, and it is such a comment on the sixth chapter of Matthew as I have not read in many a day. There is a revelation of a spiritual experience here which is couched in none of the language of the pulpit and the books of theology." (\$2.50)

+ + +

## Other books for gift use

### The Bible thru the Centuries

By HERBERT L. WILLETT

How the Bible came to be, its authorship, its inspiration, its great personalities, translations, the Bible and today's life—the whole story is here. (\$3.00)

### Poems of Justice

THOMAS CURTIS CLARK, Compiler

300 poems of good-will and world brotherhood, by Markham, Angela Morgan, Oxenham and 200 others. (\$2.50)

### 20th Century Love Poems

CAROLINE M. HILL, Compiler

200 modern love poems. The book is beautifully printed and bound—a gift book that is sure to please. (\$1.00)

### The Third Weaver

By EMILY CALVIN BLAKE

A novel of high emotional intensity and a sweeping current of meaning. (\$1.00)

### Two-Minute Stories

By CARL S. PATTON

Good, not goody-good, stories. Drop this book of 50 stories into the hands of your children, 8 to 15. (\$1.25)

### White Peaks and Green

By ETHEL ROMIG FULLER

Poems about mountains, hills, gardens. Beautifully printed and bound. (\$1.00)

### Pursuit of the Flying Baby

By FRED EASTMAN

For your boy or girl, 6 to 12. Well worthy of being admitted to the company of "Alice in Wonderland" and "Peter Pan." (\$1.00)



**Willett, Clark & Colby**

**books may be ordered  
from your bookseller.**

Compiled by Clark and Gillespie, is  
now offered to Christian Century readers

**at \$3.50**

(The regular price is \$5.00)

You know what "QUOTABLE POEMS" is: Published many months ago, it became at once one of the most popular poetry collections ever put out. There were reasons: It contains 500 poems always in demand by public speakers; it is pre-eminently a volume of inspirational value—just the kind of book to pick up at any time for its message to the inner life; then, too, it has been accepted as a book of genuine poetry—a standard anthology of modern verse.

THOUSANDS of copies of the book have been used as gifts, because one likes to present as a gift a book that is a through-the-year gift. "Quotable Poems" wears well.

THE LEATHER EDITION now offered to Christian Century readers (at reduced price) makes the book even a more acceptable gift. It is bound in Lido blue leather, gold stamped, and with gilt top. If your friend likes a de luxe book, he or she will like the Leather "Quotable Poems."

(Use coupon below, in ordering, and address your order to the publishers)

(The cloth-bound edition may be secured from your bookseller at \$2.50)

Willett, Clark & Colby, 440 S. Dearborn St., Chicago

Send me by return mail

.....copies the specially priced leather edition, QUOTABLE POEMS, at \$3.50

My Name .....

Address .....

any  
etry  
ains  
pre-  
d of  
life,  
ry-

gifts,  
ugh-

ntury  
more  
gold  
luxu-  
i."

OTABL

52

ny  
try  
ins  
e-  
of  
fe;

fts,  
gh-

ury  
pre  
old  
uxe

STAB